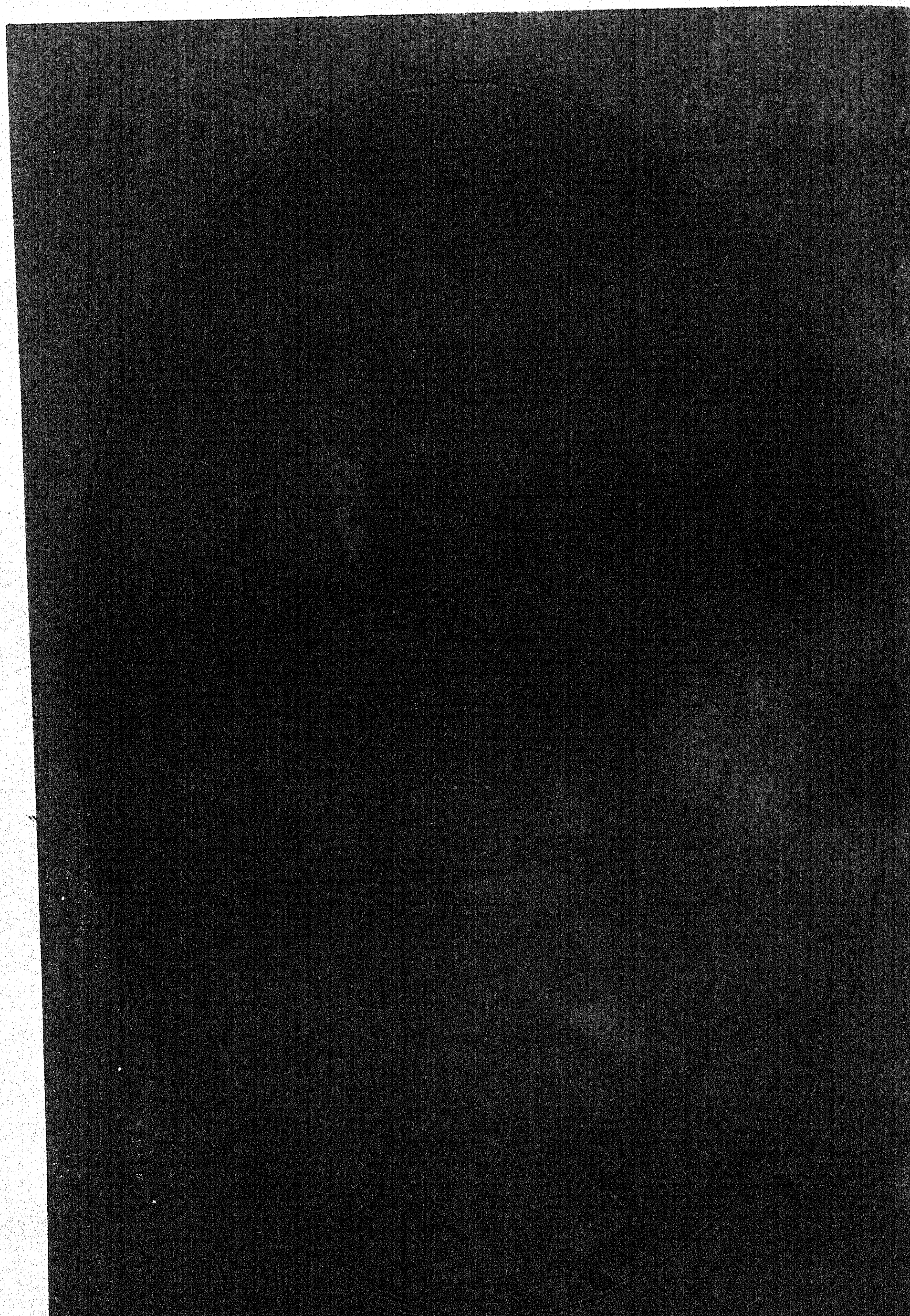
THE

PARSIS IN INDIA



Frontispiece

["THE PARSIS IN INDIA"—Vol. II.]



THE

PARSIS IN INDIA

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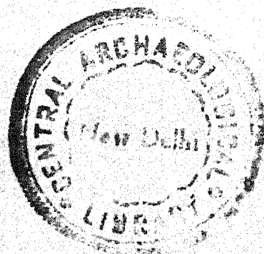
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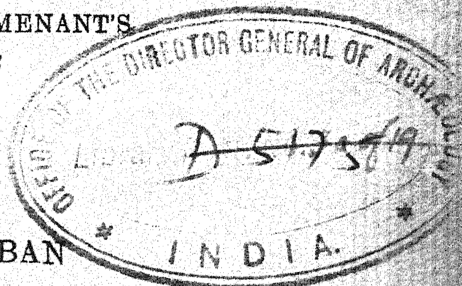
ENGLISH EDITION

OF

MLLE. DELPHINE MENANT'S

LES PARSIS





BY

M. M. MURZBAN

OF THE MIDDLE TEMPLE,
BARRISTER-AT-LAW, (ENGLAND),
ADVOCATE OF THE HIGH COURT OF BOMBAY:
OFFICIER d'ACADÈMIE: (FRANCE.)

VOL. II.

CH. IV.—COSTUMES CH. V.—USAGES CH. VI.—FÊTES

WITH 182 HALF-TONE PORTRAITS & ILLUSTRATIONS.

1917 A.D.

PRESS OPINIONS.

EXTRACTS FROM THE *Jámé Jamshéd*, Gujarati daily newspaper, (BOMBAY)

(For the articles, *in extenso*, see end of Vol. II.)

"..Mr. Murzban may be frankly acknowledged to have laid his community under an eternal debt of gratitude...The Notes which he has had to append, to illuminate the text, and to make the History more up-to-date and instructive, must have cost him .. labour which it would be impossible to over-estimate. ...Personally, we should think that...he employed the immense quantity of the information, he has gathered in his Notes, as materials, to write a separate History of Our Own Times...As a trained and experienced writer, a sober observer of men and things, and a painstaking, judicious marshaller of facts and figures, he is well qualified to undertake such a work..." "..No one who has gone through his truly stupendous Notes will help marvelling at a task which Mr. Murzban modestly calls only "a labour of love." The Notes, by themselves, quite independent of the text, would be worth preserving in book-form..."

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VOLUME II.

NOTE BY THE EDITOR OF THE ENGLISH EDITION.

The present volume comprises three more chapters of *Les Parsis*. Chapter IV. treats of Costumes—past and present. Chapter V. deals with Usages—past and present. Chapter VI. describes religious and social Fêtes. In each of these chapters I have placed a good many additions of my own—in the text, in the footnotes, and in appendixes. A large number of half-tone pictures has been inserted by me in order to enhance the reader's interest and to elucidate many subjects—particularly those of costumes and religious ceremonies—which can be brought home to a foreign reader's mind more by means of the camera than by mere verbal descriptions.

Chapter IV. on Costumes will be more interesting to foreigners than to Parsis. But the photographs—placed therein by me—of costumes of olden days will interest even Parsis of the present day, and they will notice some unique half-tone reproductions from photographs taken soon after photography was introduced in Bombay. To this fourth chapter seven pages have been devoted in *Les Parsis*. The *English* edition contains twenty-one pages. In the French edition there are three illustrations (of the *sudrah*, *kusti* and the *padàn*,) all which have been removed by me to the chapter on Investiture. I have placed fifty portraits and other illustrations. The List, printed on a later page, will inform the reader as to their nature, variety, and source.

As to the established mode of dress the present generation of Parsi women is not, by any means, very expensive. In olden days, what they wore—particularly their *sàris*—were more expensive in their make and material—then made only on hand-looms in Surat etc.; whereas, the articles used by the women of the present generation are cheaper. Therefore, the women-folk can now afford to purchase the materials for their costumes on—as if it were—an easy instalment system—not having to pay large prices all at once, as in days gone by.

But being now obliged to be a prey to "fashions" the bills for the cost of making these articles of their dress—particularly blouses of the western style—indeed at times run up very high. To reduce this great strain on the purse, several classes have been opened, in Bombay, where Parsi girls have been learning the art of cutting etc., so as to lessen the necessity of employing fashionable cutters and tailors! To my mind, Parsis of the gentle sex have now reached a stage of innovations, in the matter of their dress, to go beyond which it will be inadvisable—for many reasons. Utility and economy must go hand in hand with æsthetics. Indiscriminate introduction of western fashions of dress means the disappearance of the beautiful oriental costumes of women. Mlle. Menant has very rightly observed (see p. 340, *post*) that Parsi ladies "would be ill-advised to discard [their] graceful garb in favour of our [European] paltry fashions." With Parsi-men, the changes have been very rapid and very varied. The pictures placed by me, in this chapter, speak for themselves. Whether the gradual—but steady—introduction of the European style of costume and head-gear for men is desirable from an æsthetic point of view,—from point of utility it being certainly advisable,—is a subject on which I have placed several notes to indicate the *pro* and *con* of the controversy which the orthodox and the reformer are every now and again engaged upon.

Chapter V. on Usages.—I have already observed in my Foreword that the common ground which can be gained only by a personal knowledge of the environment and by a perception of the atmosphere surrounding the Parsis in their everyday life, manners, and customs, must necessarily be considered partially wanting in *Les Parsis*. In this *English* edition I have been able to fill in some of the lacunæ. The pictures placed by me in this chapter will greatly tend to enable foreign-readers to follow the text and the footnotes with enhanced interest. For many of the illustrations, in this chapter, I am indebted to Mr Jehangir S. Tarapore, B.A., photo-artist of renown in Bombay, for placing at my disposal several of his artistically—albeit faithfully—executed photographs. The "Types of present-day Parsis in India," placed on picture-pages 296 A *et seq.*,

at the end of the chapter on costumes, are those of ladies of some of the well-known families of Bombay and elsewhere. To them I have to tender my most heart-felt thanks for according their permission to me. It is all the more necessary to do so, because, as a rule, Parsi ladies are most reluctant to appear any-where and every-where on the pages of a book. More than one lady were kind enough to intimate to me that they allowed their portraits to appear in this volume as an exception to their general rule of never allowing them in print. In *Les Parsis* there is but one illustration, in this Chapter V., which I have transferred to the chapter on Costumes, whereas in the English edition I have been able to place more than fifty-six. Twenty-eight pages of text have been devoted in the French edition. In the English edition their number has run up to forty-nine.

Many details have been introduced, in this chapter on Usages, in regard to Parsis' mode—old and new—of living. Among others, that of eating and drinking has been traced, step by step, from lectures of Dadabhai Naoroji. But I should here observe that some of the usages, believed to have been acquired in India, appear to be merely a sliding back to those of the olden days in Persia. One instance occurs to me. That of the use of forks and spoons. They have been indicated as an innovation of a later generation of Parsis in India. But a remnant, of what I believe to be a very very old usage in Persia, is still noticeable in Udwàdá—the stronghold, as I have elsewhere said, of the priestly-class. There one can see, every day, a Parsi priest—mostly the budding priest—with white gloves on, using the spoon, while taking his meals, during the period of undergoing a certain religious ceremony. This mode of using a western implement of the dinner-table is certainly, therefore, not an innovation but a time-honoured old usage, later on re-introduced by the "reformed" section of Parsis.

Several other practices and customs have also been indicated in these pages. There is one nice,—but, in vulgar parlance, a "ticklish,"—subject, the absence of a discussion of, or even of a passing reference to which, will be noticeable in the present chapter, and even in the chapter on Population—in connection with the subjects of Parsis using fire-arms and putting

out fires, and of their so-called fire-worship. For several reasons I should have abstained, even for this Note of mine, from introducing this subject over which both Mlle. Menant and myself have been silent. But the trend of some recent events necessitates my touching upon it here. "Do Parsis smoke?"—I have heard many an European querying in his country, always thinking of Parsis as "fire-worshippers." I must answer that inquiry in the affirmative: but with this reservation, that this practice—introduced from the querist's country, though the easterners, the Hindus and Mahomedans, smoke extensively,—is confined as yet to an infinitesimally small number of Parsis. But it shows a tendency to extend! As an irony of fate would have it, it was an avowed Parsi-leader of orthodoxy who admitted,—in his cross-examination during a recent trial of a well-known criminal case (between Parsis), in Bombay—that among other unorthodox things he did, he smoked. His services to the orthodox – and religiously inclined—section of his community were considered so important, (*vide* my passing references, in the portions relating to the *Bàj-rojgàr* and *Mûktàd* trusts, in the chapter on Fêtes, and in a later chapter on Education of men), that, when he passed away, in 1916, a large gathering of Pàrsis—mostly orthodox—sat in solemn conclave to record these services: and also his portrait was placed in the hall of Wàdiàji's Atesh-Beheram, (= Fire-temple, to use a misnomer), by its Parsi trustees. This place of worship is in charge of a *Dastur* (= High-priest) of light and leading, very learned in the sacred-lore. This reminds me of the incident of an ancient Persian king consulting the *Dasturs*—I believe they were the Magi—when he contemplated an incestuous (*khetukdas*) marriage. The *Dasturs* were placed on the horns of a dilemma, and therefore informed him to the effect that a king was above all law! Any way, the meeting of Parsis, the placing of the portrait in a place of worship by Parsis, and the learned Dastur's silence thereat, must pave the way to a risk of the belief that Parsis are now beginning to tolerate smoking by their co-religionists. If smoking has to be resorted to for medical purposes a Parsi need not make an exhibition of it in public streets. With the mention of the above facts, I must, however, leave it to the sagacious

reader to draw also his own inferences, whether or not smoking can be considered as being against the spirit of Zoroastrianism. Nothing of course has been—and could have been—said about it in the religious literature of old. From the stand-point—whether right or wrong—of the orthodox it is an undesirable practice to indulge in a 'weed' which must bring the saliva in contact with fire and with the fingers of a Parsi who would always like to respect time-honoured usages, and see them enforced, time and again, by virtue of his official status.

It is just possible that had Mlle. Menant been among Parsis in India before she compiled this Chapter V. she might have arranged its contents somewhat differently. As stated in a footnote of mine in one place, Anquetil Duperron's account has come in very instructive for the purpose of our distinguishing what had been, in days gone by, from what had been in the last generation, and has been at the present day. As for instance, Anquetil mentions the usage of the *nirang*—the 'golden water' of the bull—the *varasio* of the clergy—(see page 350, *post*). In the latter half of the present generation, how few—even of the orthodox—resort to this mode of cleansing their hands etc. However useful the practice may have been in the days when the Magi laid great stress on it in their *Vendidad*,—according to the Rev. Dr Hope Moulton a book that was the creation of the Magi—and even in the days when Anquetil sat, in Surat, at the feet of a Parsi high-priest, the usage of this 'golden water' is now certainly becoming repugnant. The scented soap and the less odoriferous germicidal liquids—the 'golden water' of the present-day scientific world—have now taken the place of the *nirang*. The Parsi priesthood, and even the most orthodox lay-Parsi, still venerate the Vendidadian usage; but I doubt if even the budding priests of the coming generation will be as enthusiastic over the use of the *nirang* as their fathers of this generation have been, and even over the careful tending of the spotless white *varasió* within the precincts of the Atash-Beheram premises of Bombay and elsewhere. Although I am writing away in, what will be—to the orthodox and the clergy—a somewhat lighter and 'irreverent' vein over what is after all a small matter, seemingly wishing to hasten the doom of the

golden water,' I cannot help remarking that there are cogent reasons against the modern reformer moving too fast towards a goal which may be good in itself but which cannot, without infinite risk, be attained at a rush in respect of more important and time-honoured usages and customs. A clearer conception of what has been already achieved by such Associations as the veteran 'Ráhnumai Mázdayasná' might lead to an abatement of the excessive claims which the opponents of further religious reforms—and reforms as to usages—suspect the reform-party is aiming at and striving for. All reforms will come in good time, as many of them have already done. This leads me to refer to an excellent and suggestive querry—put to a Parsi audience in Bombay—by Dr Hope Moulton while discoursing (in 1916) on the subject of "Religion, Ritual, and Conduct." In the midst of his lecture he exclaims: "I seem to hear some zealous reformer say, 'Well it is quite obvious that the speaker [Dr Moulton] 'agrees with me that we Parsis ought to make a clean sweep of 'all the worn-out rubbish that we are still hoarding. No more 'seven-hour-long ceremonials, conducted in language that the '*Mobed* (=Parsi-priest) himself does not understand. No more of 'that disgusting *gomèz* [the 'golden water.'] No more repetition 'of *Gâthâs*, [the composition of Zarathushtra and his immediate 'disciples], which are at best very doubtful of meaning, and 'which the great majority of us do not understand at all. 'Zarathushtra knew nothing of these rituals—why should we 'try to be more pious than he? Surely Ahura Mazdah [the 'Almighty Wise Lord] cares nothing for these endless details 'of ritual! HE is far too great to trouble about such 'niggling absurdities; and it is insulting God to act as if 'HE knew no language but Gathic. Let us have done 'with all this nonsense, and take to rational religion, 'worthy of this enlightened age!'" This indeed is the wail of the present-day amateur—hustling—reformer. After citing this exuberant verbosity of "some zealous reformer" comes a bomb-shell from the same learned divine, and the Rev. Dr Moulton here puts in an interpellation which must damp the 'zeal'—the false and hasty anticipations of some of those present in the audience that he—an avowed Christian—was

going to fall in with their views. (It may be stated here *en passant* that it was a general impression that this learned *savant* was addressing Parsi audiences at the request of some members of the reformed party). No! This minister of the gospel,—of a sagacious and perspicuous turn of mind,—forthwith puts up his hands and exclaims : "Wait a little, my good friend: I have two or three questions to put to you. And firstly for yourself. You are taking a thoroughgoing iconoclastic attitude, in the name of Zarathushtra. But most assuredly your Prophet would want to know of you what you put in the place of all that you sweep away. If you profess to follow Zarathushtra, you should follow him on the positive side as well as the negative. You can hardly question the assertion that the *Gàthàs* are full of prayer to God and passionate belief in God. If the prayer-words of the *Gàthàs* are too difficult and obscure for you, or lie outside your understanding altogether, are you trying to observe their spirit by offering prayers of your own which breathe the same passionate earnestness and the same serene faith? You claim to be a Reformer. So do I: I am an enthusiastic son of what in Christian History is called the 'Reformation.' But remember that with us the 'Reformation' was not the mere cutting down of hoary error. It was the bursting forth of long-repressed life. Every true reform lives by what it sets up, not by what it breaks down. Have you a great and worthy substitute ready for all the outworn rubbish that you wish to throw into the bonfire? If you have not, I warn you in the name of all history that your "reform" will accomplish nothing, however justified you may be in your zeal against things which Zarathushtra never knew and of which you are sure he would never have approved." And so, on and on rolls the fluency of the *savant* in his warning against a too-hurried march to attain the "zealous reformer's goal."

It would be too long—though it would be very instructive—to cite here the sentences after sentences of advice he administers to his Parsi audience. But I cannot withstand the temptation of excerpting just a few more of these. The *italics* are my own: "But although the ceremonies you would abolish have no sort of religious value for an outsider like me, and can never rouse one

thrill of enthusiasm such as Zarathushtra's own doctrine compels, I doubt if instant and complete destruction is the best road to your ideal. Remember that what you seek is incomparably harder than what you have been in possession...If by your reforming energy all these ceremonies were finally abandoned, would not a great many Parsis lose what is for them a genuine help towards communion with God? It is only very few people, in the Christian or the Parsi community, who can find their way to God without some external help...Beware therefore lest you administer a rude shock to simple souls by bringing too suddenly to them the suggestion that there is no merit in that which generations of their fore-fathers trusted implicitly. You may undermine their faith and make them take refuge, not in your own fervent idealism, but in a dreary general denial. And then the last state of such men is infinitely worse than the first. So keep prejudice at bay, and strive to supplant the inferior or harmful elements in a religion by bringing in the higher truth and the more fruitful practice to win its way by its own inherent value. 'When the moon shone, we did not see the candle.' As a deeply interested outsider, I am eager for reform in your community as in my own. But I would have it always come in Zarathushtra's own way,—the way of addition, not that of mere demolition,—the bringing in of truth so attractive and persuasive that it will drive away insensibly all that is futile or harmful, so that sensitive souls may not be shocked but strengthened, not driven but led." This is one side of the shield in a fable of Æsop's to which I have already referred in my Note to Volume I. Let us follow what Dr Moulton presents on its other side: "And now may I have a word with the orthodox? I hope I have sufficiently indicated that I am not pleading for the destruction of your ceremonies, for the abolition of your Gathic prayers. I am only concerned about the motive with which you continue these religious practices. But there are certain lessons of experience which come from all religions alike, and especially from those which make large use of liturgy and ceremonial. It is always found that a considerable proportion of the community slip into the easy path of saying liturgies and performing ceremonial, and letting this represent

the whole of religion for them. It is exceedingly natural. Here are religious duties the necessity and importance of which are earnestly urged by responsible teachers. How easy to infer in practice that they are really the thing that God requires beyond all others! It has always been so. . . ."

Thus, as I said above, I could go on citing passages after passages from the discourses of Dr Moulton in support of my own views. It is superfluous to add any words of my own to his pithy observations. There are elements in the Parsi community—as in all other communities—which can always be stirred up to demonstrate for any one or any question—social and religious—provided there is enough to be got out of it. The exhibition which some of the Parsi newspapers have, of late, made of their energies has not, I hope and trust, been inspired by any baser kind of commercialism to which business-people's instincts readily respond. Let these newspapers take for their model Thackeray's picture—in *Pendennis*—of a paper "written by gentlemen for gentlemen," and—I would add—for ladies.

As a Parsi, it will not be difficult for me to cite instances of usages and customs over which, no doubt, time has cast the glamour of religion. But a system needed and advised years ago, —that is, for some scores of generations after the traditional landing at Div and Sanjàn,—is not necessary or advisable today. To use the words of the Hon'ble Mr Justice Beaman, of the High Court of Judicature at Bombay, if the present condition of affairs is allowed to continue long without a compromise, a lapse into the primitive conditions—social and religious,—a fall from long-fought for and hardly won pinnacle of upward striving into an abyss of retrogression will inevitably be the result. From the small beginning—made by Dadabhai Naoroji and his valiant band of co-workers—a good deal of—immense—progress has been made in matters social, and the advantages of his campaigns have been distinctly visible. But a social,—and even a religious—reform is not to be achieved in one generation. It has taken more than one for Parsis. But have we done, and are we doing, all we can? To that question there can be only a negative answer. If we continued to dwell on what we have done, it will only encourage the mental coma. I donot wish to allure the reformers with the thought that a

change may—in fact, will—come in time, but dash hopes to the ground again with the warning that the change must be made with caution. To begin with the clergy—our *mobeds*,—what have we done during the last two generations,—for that is the only period during which we have made an infinitesimally small beginning,—to improve and elevate the most deplorable condition of this class? Have we taken any tangible steps to make them any better than what they hitherto have been,—mere ritual-ridden priesthood,—helplessly ignorant of the genuine tenets of Zarathustrianism. The *Vendidàd* has been their *summum bonum*. The *Gàthàs* and the earlier Avesta have been supinely allowed to remain a sealed book to the laity and even to the clergy. We are still more Vendidadic Zoroastrians than Gathaic. With the passing away of such men as K.R. Cama—"providence of Avesta scholars"—we are on the verge of brushing aside even the small enthusiasm, which he had kindled and striven hard to keep alive all his life, to stir up to improve the lamentable ignorance of the clergy. I do not apply my observations to our modern-day *Dastûrs* (=High-priests). Undoubtedly, their intellectual status has attained some distinction, and in these pages, of volume after volume, I have taken care to cite passages after passages from their contributions to the religious literature of the Parsis, in order to indicate that, so far as our Dasturs are concerned, K.R. Cama's mighty efforts have borne some fruit. But that is not enough. The subordinate clergy's lot remains as deplorable as ever before. The *Dastûrs* can do nothing in that direction. It needs the power of the purse to enable them to take their subordinate clergy in hand. More than once I have been in Udwàdà—one of the two strongholds of Parsi priesthood, Naosari being the other. The ignorance that I have there noticed so widely rampant, of the ritual-ridden, simple-minded clergy, has simply staggered me. Was it not His Excellency the Governor of Bombay, Lord Willingdon, who as recently as on the 18th of December 1916 remarked in the mildest of words that: "It cannot be satisfactory to the Parsi community to reflect—though that community is justly proud of the many distinguished Iranian Scholars—that the task of interpreting the ancient texts of their creed to the modern world has largely devolved upon Western scholarship." This

was said on the occasion of the opening ceremony of the 'Cama Oriental Institute' in memory of the late Mr K. R. Cama, though for the founding of that Institute it is a *Hindu* who contributes a lion's share of its cost! I may anticipate some of my observations here and mention that in the following Chapter VI., on Fêtes (religious and social festivals), I have had an objective before my mind's eye in presenting, to the reader, the half-tone portraits of a large number of *Dasturs* past and present. It was not with the view merely of submitting them to the gaze of the lover of portraiture that these have been reproduced. The main object has been to indicate, by my notes appended thereunder and thereby to distinguish, the progress of religious education in the clergy of the Dastur-class. My notes under some of the portraits have been placed to attain that objective. There are only a handful of *athornâns*—of the priestly class, but not in holy orders—who have made some mark in the field of religious literature,—but alas how few compared with the great exertions of K. R. Cama.

There are some observations of Dr Hope Moulton I again feel tempted to cite with reference to the Mobed-class of the inferior clergy, and even with reference to lay-Parsis. This I do with an object. In his lecture, on "Zoroastrian Inheritance," delivered also before a Parsi audience in Bombay (in 1916), he said: "Communities which are blessed with a high and pure religion always tend to fall behind their own ideals to keep up the externals and lose the spirit. In my own country every true Christian preacher centres all his efforts on the hard task of turning nominal or external Christians into men and women worthier of the Christian name. I am assured that the case is the same with you. It is not enough to be an orthodox Zoroastrian, punctilious in observing ceremonies and proud of the inheritance of a great religion. Ceremonial observances may become purely mechanical; orthodoxy and even zeal may go with a life to which religion means very little. For all of us alike, religion must be the first thing in life, if it is to be anything at all. As we put it for Christians, a mere religion for Sundays is worse than useless: God can never be pleased with a worship that produces no effect upon daily life. Even so we cannot call a man a good Zoroastrian merely because he is

regular at the Fire-temple. The real test is whether his prayers help him to overflow with good thoughts, words, and deeds, to live in the presence of God continually, and to be a centre of purity and mercy among men. If prayer is to achieve all this it is clear that it will need a very real reform as a public institution for many Parsis. You set high value on your ancient liturgy. That is right, though I do not believe that any liturgy, Gathic or English, comes anywhere near expressing all the needs of human life, so that the best of liturgies needs supplementing by free prayer. But it is surely clear that the value of the liturgy must be reduced to very little when the worshipper does not know the meaning. It is better, as our Apostle Paul says, to speak five words with the understanding than ten thousand words in an unknown tongue. I am very glad of the efforts that are made to spread the knowledge of your sacred language. In a community so justly proud of its high level of education, it ought at least to be possible to teach every child to know the meaning as well as the actual words of the prayers that are to be repeated. But beyond and above this, the peril of formalism needs to be brought home to every one. The needs of the world today are incalculably great, and we whose religions teach us to believe in prayer must make that resource mean incomparably more than it has ever meant." To some extent I agree with the above ideals and with the exhortation to "teach every *child* to know the meaning as well as the actual words of the prayers that are to be repeated." But I shall be sorry to see the present mode of saying our prayers—daily prayers and those for the sacred ritual—in any other than the languages in which they have been composed. I should lay greater stress on the necessity of having an extended system of special classes in Parsi Schools for the instruction of our lay and *athornán* children in these languages, than on substituting English or Gujarati for the Gathic or Avestic prayers. To deviate from the present mode would be to deal a death-blow to the efforts made to revive a knowledge of these languages, and thereby of the true meaning of Zarathushtra's teachings. It will be a long, long day—but come it shall—when the Parsi community will provide for schools for boys and girls, on a more extensive scale than at present, to teach Gathic and Avestan languages. Till that time comes, the present mode of

saying our prayers in the dead-languages must unavoidably continue, with the only other alternative of getting our children to know the meaning of the prayers by means of interlineated translations, as is already done, in Gujarati, in some editions of the *Khordèh Avesta* (the smaller book of prayers culled from the Avesta.)

I can cite one instance of the uncompromising zeal with which some Parsi reformers proceed in their mission. It is based on a personal experience of my own. I happened to show, to one of these gentlemen, the photograph (reproduced on p. 416 B, *post*) of a *Mûktàd* as observed in an ancient Parsi family, during the *Fravardègàn* Days which have some times been synonymously—though incorrectly—interpreted as corresponding to "All Souls' Day." Without any discussion or intimating to me that he was going to animadvert upon the picture—before these volumes were published—he forthwith indites his weekly contribution to a Parsi Gujarati-weekly, and expresses his opinion that the *Mûktàd*, there portrayed as being observed on the old conservative idea, were not strictly in accordance with the real meaning and object of this observance of the *Mûktàds*. He further commented upon the framed-pictures being hung up in the same room. Noticing this somewhat unauthorized mention of the picture, I wrote and explained to him that the pictures were those of deceased relatives and have always been in that room, as it has been used by the inmates of the house when there are no *Mûktàds* there, and that his strictures must cause deep pain to members of the family. Thereupon, the zealous reformer at once indites another paragraph explaining, as I have here done; but, like the well-known artisan, he "sticks to his last," and observed that, before the photograph was taken of the *Muktàd*-room, the framed-pictures ought to have been taken down! But *ne sutor ultra crepidam*!! Now, in the first place, he does not explain why this was necessary, and, also, I do not quite understand why, by allowing these framed-pictures to remain on the walls—even if that had been done on purpose—the members of the family should not make the *Mûktàd* an occasion to associate with it the memory of their beloved ones who have passed away. All students of the origin of the *Fravardègàn* Days know that they are not in memory of the souls of the dead, but of the

Fravashis or *Faróhars* (see p. 415, *post*). But to try,—in this hasty and inappropriate manner,—to teach the lay-Parsis that the *Fravashis* are not equivalent to the souls of the dead appeared to me to a some-what hasty procedure,—just one of the methods I have objected to by saying all reforms must be introduced with caution and without wounding the susceptibilities of the orthodox-section of Parsis. My object in placing this picture on page 416B is to show how the *Mùktáds* are observed at the present day, and not how they ought to be observed. I am not by any means orthodox or conservative in my views; and the whole of this Note to the present volume will be readily accepted as that of a thoroughly independent critic when I mention here that—as stated in a later chapter, on "Dokhma" (or 'towers-of-silence')—I have, in the columns of a newspaper, advocated electric-cremation, in lieu of the *dókhmá* disposal of dead Parsis by birds of prey,—an idea to which orthodox Parsis are not likely to get reconciled for more than one generation to come. But there are certain circumspect methods necessary in the advocacy of reforms, and my said advocacy proceeded on these lines.

Chapter VI, on Fêtes, has indeed been made exceedingly interesting by Mlle. Menant. All the same, I have extended the scope of its utility by adding largely in various places. I have thereby placed, even before Parsi readers, a succinct history of our religious institutions etc.. A few interesting pictures—though not quite germane to the main text of this chapter—have been placed by me by way of a reminiscence. In this chapter there are no plates in *Les Parsis*, whereas the number of pictures placed by me in the English edition has run up to more than forty. For the French text and footnotes there are eleven pages. For the English edition it has taken up ninety pages by enlarging the scope of information I have striven to record.

The omission of an Index is always a hinderance to a historical work being studied with the care it deserves. That omission, in the French text, I have supplied by preparing and placing a very comprehensive Index, of double column 84 pages, for Names and Subjects, for the first-two volumes of the English edition.

M. M. MURZBAN

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(OF ENGLISH EDITION)*

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* [These Contents have been prepared and placed here by me for the English edition.—M.M.M.]

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[PLACED BY ME IN THE ENGLISH EDITION.—M.M.M.]

In Bombay and Persia.

(*Kadmi Dasturs.*)

In Surat.

In Bombay.

(*Shâhânshâhi Dasturs.*)

CORRIGENDA

Page	Line	For	Read
290	1	increases	... in creases
295	15	affect	... effect
296	14	splendour" (274)	... splendour" (274)
297	4	Avesta.	... Avesta.—p. 298.
,,	7	Enropeans.	... Europeans.—p. 302.
,,	13	1880.	... 1880.—p. 304.
306	2	ce-religionists	... co-religionists
309	13	Darmsteter	... Darmesteter
325	11	stands	... stand
,,	26	'Not' Expedient	... 'Not Expedient'
328	9	in [1864]	... [in 1864]
329	32	accomodation	... accommodation
334	19	Maddressa	... Madressa
335	36	*Vahu*	... *Vohu*
337	17	rights,	... rights,)
339	28	quoted	... quotes
340	2	forwards	... forward
,,	18	of, all	... of all
344	*last*	Reachel	... Rachel
349	17	*Serrata*	... *serrata*
351	23	[For	... † [For
353	21	*post,*	... *post,*)
354	33	*Agiart*	... *Agiari*
356	10	Mithara	... Mithra
361	7	angel.	... angel, and so on.
363	3	time	... Time
371	26	248).	... 248),
376	37	Shahristan	... Shàhristáni
388	3	members	... member
403	13	1153	... 1152
404	6	Shàhànshài	... Shàhànshàhi
406	1	Jamapj	... Jàmàspji
,,	35	*Gushp*	... *Gushasp*
413	33	*and*	... *anè*

Page	Line	For	Read
417	*last line*	442	... 443
424	10	holidays	... holiday
426	25	day	... days
442	37	Amashpand	... Amashaspand
Index	Col. I.		
XI	11	Galomard	... Gaiomard
,,	14	and the as	... and the
XXI	Col. II		
,,	42	Dhanjibha	... Dhunjibhai
LVIII	Col. II		
,,	21	Bagasath	... Bhagarsáth

CHAPTER IV.

COSTUMES.

At the time of their arrival in India,[238] the Parsis, with the object of gratifying the Rana who had received them, effected certain changes in their national dress.[239] Thus, we may note the resemblance between the men's *angarkhà* [coat], their turbans [*pàghdi*], as also that of the women's *sàrees*, and the costumes of the Gujarati Hindus. Travellers have only noted slight particulars. The black beard of the Parsi has struck them most. Mandelslo[240] remarked its cut: "resembling,"—says he,—"the fashion of fifty years ago in France," which answers to the time of Henry IV. The hair they cut short, with the exception of a little tuft on the crown of the head where they allow it to grow freely.[241] Ogilby was

238. [As this Ch. IV (being ch. III of Part II of the French work), treats of the costumes of the Zoroastrian Parsis as worn in India only, I have deemed it necessary to give, in Appendix I., affixed at the end of this Chapter, some information, by way of instructive observations, and as interesting facts for comparison, in the matter of costumes worn by the Persians of ancient times,—both according to Herodotus and the *Avesta*.—M.M.M.]

239. [As to the dress of the Zoroastrian men and women of the present day, in Persia, see Kavasji Dinsha Kyas's *Travels in Persia*, (1878-80), pp. 166 *et seq.* Professor Jackson only very briefly refers to this subject in his *Persia Past and Present*, (1906). Also see *The Parsi* (weekly journal), vol. III, p. 46. for the Parsi woman's dress in Persia.—M.M.M.]

240. Mandelslo: *Voyages de Perse aux Indes orientales, etc.*, p. 186.

241. [This is not now done by Parsis of the modern day. What Mandelslo describes appears to be some old custom, evidently adopted from the Hindus of the period of which he is writing about the Parsis. The Hindus always have this "tuft" on the crown of the head and "allow it to grow freely." This "tuft" is called '*chotli*' by Gujarati Hindus, and '*shendi*' by Mahrathas. As to how the

rather struck with their acquiline noses. (242) Others have remarked on the perfect similarity of the dress to that of the Hindus: (243) and even the lock of hair which they allowed to grow on either side of the ear, as do the modern Persians. (244)

In the 18th century, Anquetil Duperron (245) gave the following details:

"The *sudreh*, the *kusti*, and the *penom* are the distinctive wear of the Parsis. (246) The remainder of their dress, in Gujarát, was common to themselves and the

ancient Persians did their hair, see J. J. Modi's *Kadim Iranio* (=' Ancient Persians'), p. 112, an excerpt from which will be found placed in Appendix I., affixed to this Chapter.—M.M.M.]

242. Ogilby's *Atlas*, V, pp. 218 *et seq.* (1670).

243. [The "similarity" here referred to was the result of the Parsis entirely putting away their Persian costume on their arrival and residence in Gujarat. The costume of the Parsi men and women of the earlier period, and of which Mandelslo, Ogilby, and others speak of, was, and even now is, entirely of Hindu origin, with suitable modifications with efflux of time.—M.M.M.]

244. Pinkerton, vol. X, pp. 214—220.

245. [As to Anquetil Duperron, I find the following foot-note on page 118 of Briggs's *Cities of Gujaráshtra* :—" For a character of this singular Frenchman, consult the works of Sir William Jones. He is said to have become a Zoroastrian in profession, by change of attire and manner of living, to attain an acquaintance with the Parsis' theological works." See, also, footnote 278, *post.*—M.M.M.]

246. The *sudreh* is a shirt [or, properly speaking, a sort of long under-vest] worn next the skin. [See footnotes 252 and its text.] The *kusti* is a girdle, tied over the *sudreh*. The *penôm*, or *padán*, is a sort of veil for covering the mouth [so as to prevent saliva spattering out.] See the Cuts in Anquetil Dupperon's *Zend Avesta*, vol. II, Plate 9. We give, later on, an explanation of these important items.

[The words in brackets, in the above note, are my own. Evidently, Anquetil, when he mentions the *penôm*, refers to what the Parsi priest uses as the *padán* when performing religious ceremonies, or some old custom in regard to laymen also. See, also, footnotes 291 and 369, *post.*—M.M.M.]



Early XVIII th Century, A. D.

Costume believed to have been worn in Bombay.

Note.—In this picture the woman is shown as having the end of her *saree* thrown over the *left* shoulder, whereas Parsi women have always placed it on the *right* shoulder.



A 'Desai' of Naosari.
See p. 287, footnote 247.
Early XVIII th Century, A. D.
(Picture from a print.)



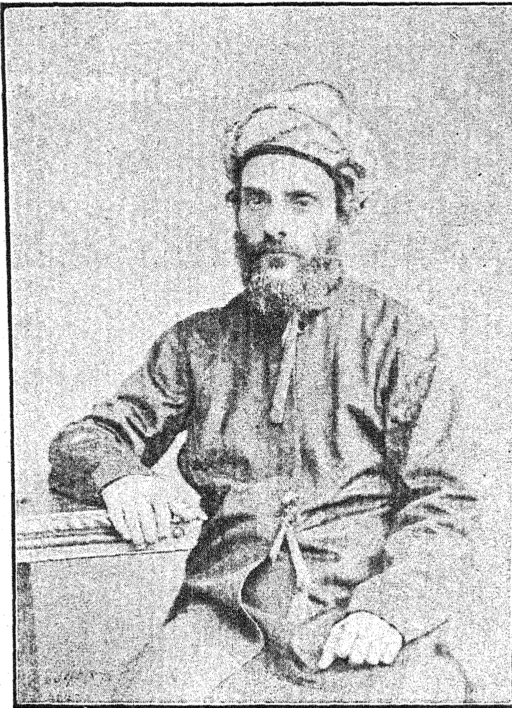
Middle of the XIX th century, A. D.

A Parsi gentleman with long-sleeved 'dagli,' silk-trousers, beaked shoes, and curled up locks of hair on sides.

I.—Evolution of the Parsi Costume and head-dress.—Men.



Group of Parsi gentlemen.
Photo. in 1866 A. D.



A Parsi gentleman in Kadmi Parsi head-dress.
(Photo. about 1870 A. D.)

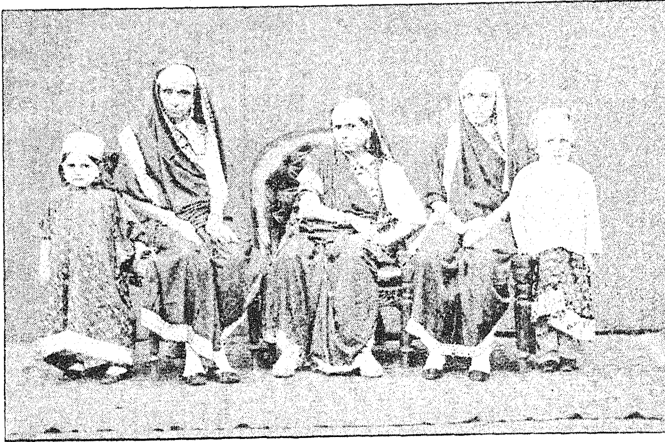
II.—Evolution of the Parsi costume and head-dress.—Men.



The Times Press

A present-day Parsi gentleman
(of the XXth Century A.D.)
(Photo. in 1916 A.D.)

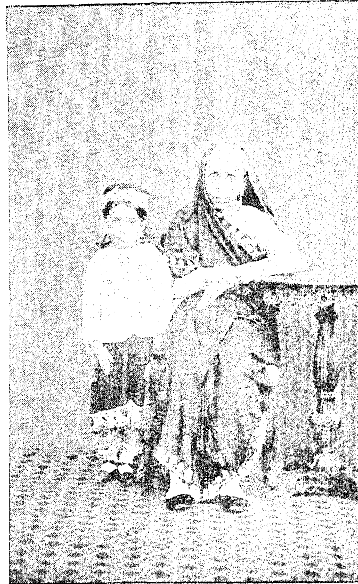
III.—EVOLUTION OF PARSI COSTUME AND HEAD-DRESS.—MEN.



GROUP OF PARSI LADIES.
In their slippers and 'peti' (sleeveless blouse), and 'mathabana' (white head-covering of muslin).
(Photo. in 1866 A. D.)



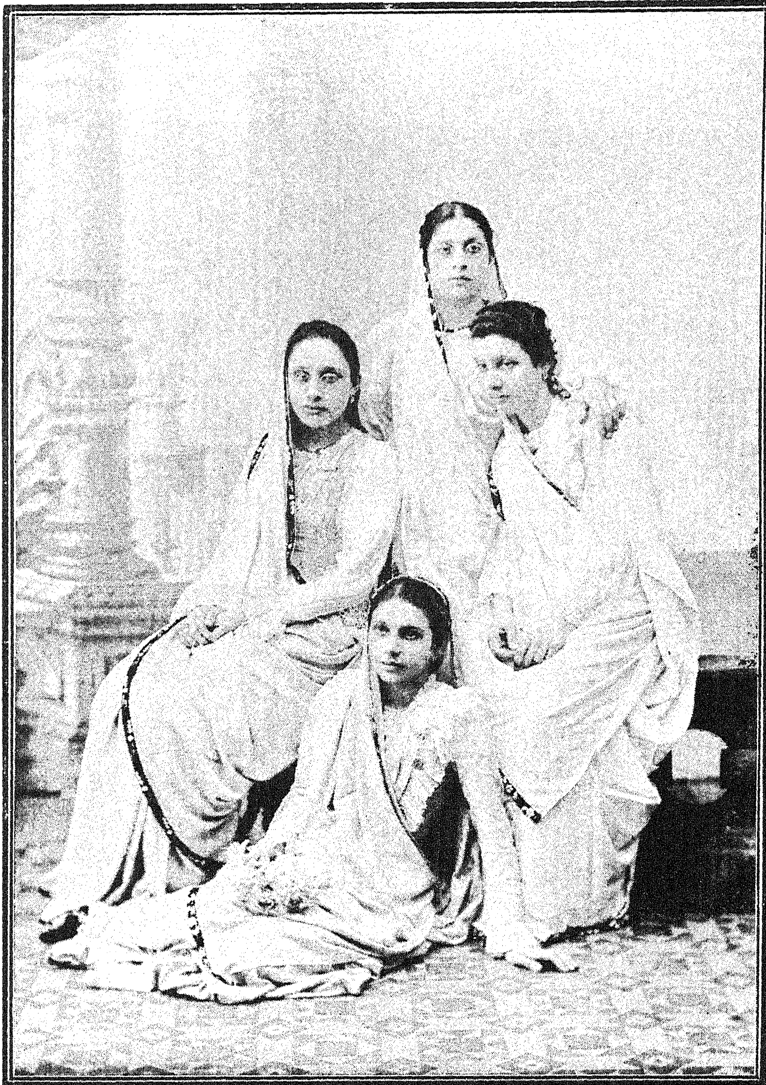
A PARSI LADY.
In her 'choli' (half-sleeved blouse).
(Photo. about 1870 A. D.)



The Times Press

A PARSI LADY.
In her long-sleeved blouse and slippers.
(Photo. in 1871 A, D.)

I.—EVOLUTION OF PARSI COSTUME AND HEAD-DRESS AND FOOT-GEAR.
WOMEN.



FOUR SISTERS. *The Times Press*

(Photo. in 1900 A. D.)

NOTE.—Since 1871 A, D. the style of the blouses has closely approximated the English fashion. The sleeveless blouse and the 'choli' had entirely become obsolete. These sisters are to be seen in their children's costume (*i. e.*, in 'Jabhlû' and 'topi' (cap) on P. 288 D, *post*.



The Times Press

A PARSI LADY.

(Photo. in 1915 A-D.)

IV.—EVOLUTION OF THE PARSI COSTUME.—WOMEN.



Evolution of the Parsi Costume.—Women.

The Times Press.



A Parsi Lady.
(Photo. in 1916 A. D.)

V.—Evolution of the Parsi costume.—V



A Parsi Lady.
(Photo. in 1916 A. D.)

V.—Evolution of the Parsi costume.—Women.



A Parsi damsel in the latest style of costume.
A descendant of the first Parsi settler in the island of Bombay.
(See p. 293, footnote 262, *post*)

VI.—Evolution of the Parsi costume.—Women.



" INDIRA-DEVI "

An accomplished Mahratha Lady of a Royal Family in Gujarat.

Note:—See picture-pages 286 D and 286 H for similar costume of Parsi women. The main difference is, that the end of the Mahratha *saree* is carried over the left side and left loose on the right side, whereas Parsi women place that end across the right shoulder. and fix it in at the waist.



The late Nasarvanji Bachaji Seervai

In the service of H. H. the Gaekwad of Baroda.

[From a print.]



The late Hormasji Edalji Kotval

In the service of the State of Bansda.

An intrepid hunter of big game. He was an excellent marks-man, and had shot over one hundred tigers in the forests of that State, and received recognition in the shape of a Purse from Parsis all over India.

Parsis in Mahratha Costume

In days gone-by, it was customary for Parsis in the service of Indian States to don the costume of the Court. It is still in vogue in his Highness the Nizam's State of Hyderabad.

Banians, [247] and it consists of drawers which come below the knee-cap, slippers with turned-up points, and a long robe, slightly tucked up at the hip, like a petticoat, and worn over the *sudreh*, fastened with a broad band passed several times round the waist, the head covered with a small *tôque* or turban which, though of a generally uniform shape, varies like our head-dresses in their arrangement." [248]

[Briggs, writing in 1852 about the Parsis, says: "Very frequently Parsi lads, until of the age of sixteen, wear rings either in one or both of their ears." [249] Except perhaps in the smaller villages of Gujarat, and there too amongst the lowest class, this wearing of ear-ring by Parsi lads is, now-a-days, altogether done away with.] [250]

[He thus describes, (in 1852), the costume adopted by the Parsis of that period: "The costume of the Parsi is also peculiar to himself. The *kusti*, or sacred cord, which passes round his body, is enjoined by his creed;

247. The Banian costume is still worn in some of the out of the way districts [of Gujarat.]

248. Anquetil Duperron: *Zend Avesta*, I, Part I. p. 529.

249. [The ancient Persians used to wear ornaments. See Herodotus (VII. 83.) The Greek General Pausanias, who captured the camp of the Persian general Mardonius, after the battle of Plati, found chains and armlets from the person of those killed. Firdousi also evidences to the same effect. As for instance, from his great epic we find that, after the single combat between the hero Rustom and his son Sohrâb, the latter discloses his identity to his father, when Rustom thus frantically inquires of his son:

Bégû tá cheh dàri zé Rûstom neshán.

"Say, what symbol of Rustom's do ye possess?" And the son replies:

Ba bájooam bar môhôréyé khûd négáh.

"Notice your own signet [on the armlet] on my arm."—See J.J. Modi's *Kadim Iranio* ('Ancient Persians'), p. 112.—M.M.M.]

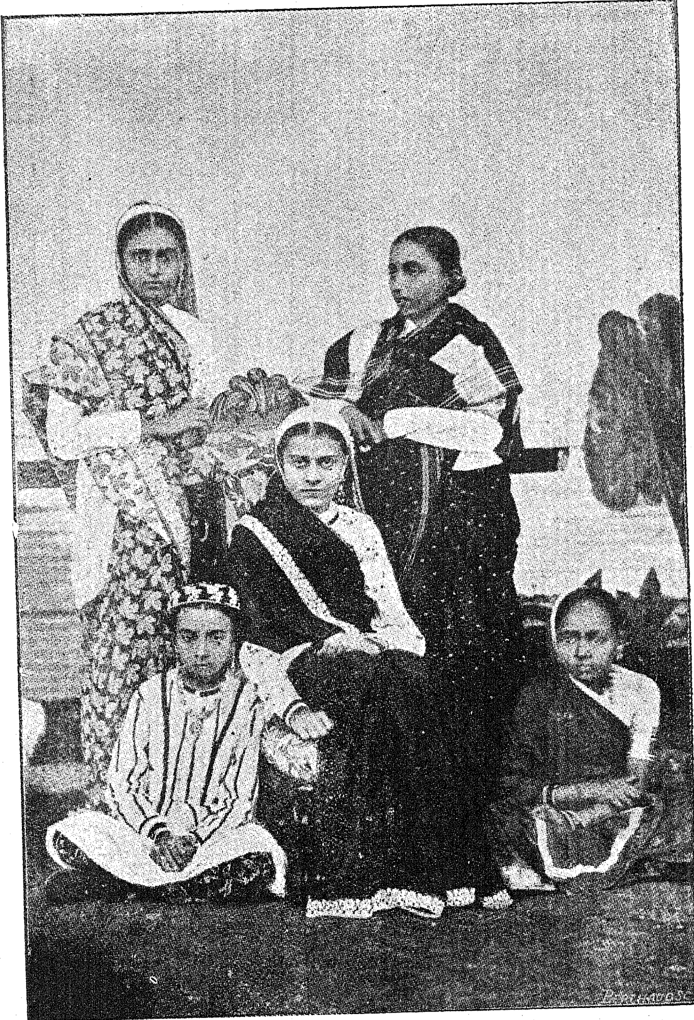
250. [Note inserted by me. See Briggs's *Parsis: or Modern Zardusthians*, p. 17.—M.M.M.]

and his *sadra*, or shirt, is also a matter arranged by spiritual dictum. The other portions of his dress are most certainly of Gujaràti origin. His *angàrkhà* is a long cotton coat, extending to the knees, closely tied in a bow at the throat and at the waist ; the arms of the coat are, however, almost twice in length those of his natural possession, simply to permit their being closely and prettily drawn in puckers. The *pyjàmà*, (loose drawers, supported at the waist by a cord drawn through an open hem), is of silk, with those who can afford to purchase such material, and of cotton with the poorer classes. The *pàgri*, or turban, generally of dark chocolate or maroon colour sprinkled with sprigs, or other like small fanciful design, is composed of several yards of cloth arranged upon a mould, in consequence called *gàbho*. It is always worn abroad and even within doors, except at meals, when the skull-cap, used under the turban, is allowed to remain on the head. It would be disrespectful to uncover the head in the presence of a superior, or even a friend ; but this prejudice appears to be wearing away. The Chinese have contrived [for the Parsi head-gear] to form a lighter weight for the head by starching single folds of the other material, with a kid-leather lining within, something after the fashion of the European hat."] (251)

Until the seventh year, *i.e.*, until investiture with the *sudreh* and the *kusti*, (252) the Parsi child [at the

251. [Information inserted by me. See Briggs's *Parsis : or Modern Zardusthians*, (1852).—M.M.M.]

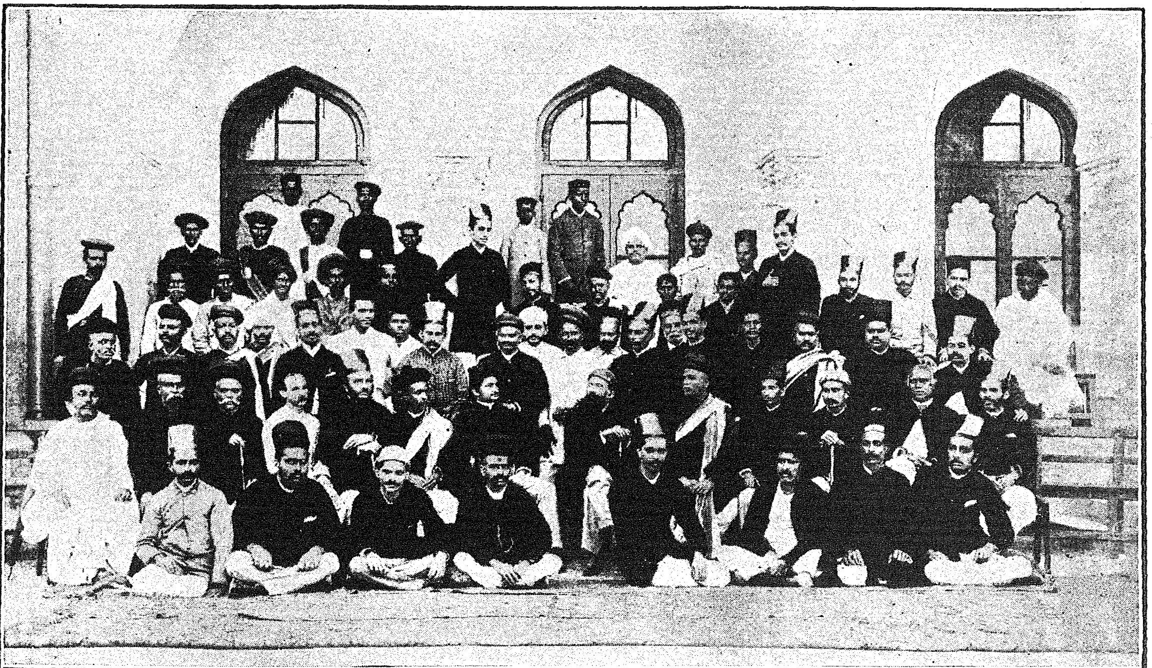
252. [The garment called the '*sudreh*' corresponds to the under-vest, (used by Europeans, and not the shirt as Briggs says), worn next to skin. It is generally, now-a-days, made of a sort of muslin, called 'malmal'. It is difficult to say what the 'sudreh' cloth was made of in the olden days, *i.e.*, immediately before the Parsis came and settled in Gujarat. The *kusti* corresponds to the girdle, made of twisted thread, worn by the Hindu, aslant from one shoulder, whereas the *kusti* is tied round the waist. See also, the Chapter on " Investiture," *post*. (*Continued*)



Parsi Parsi Parsi Hindu Hindu

Hindu and Parsi Women.

[p. 288B]



The Times Press.

PARSIS AND HINDUS.

(Distinguishable only by their head-dress.)



A Parsi Girl with *chôli*,—a tight-fitting, short-sleeved blouse, hooked in front,—pearl nose-ring, pearl-necklace, diamond-studs at top and bottom of the ears, and pearl-bangles. This style of dress has now entirely gone out of vogue, in and out of Bombay.

(From a picture, in Pastel, in possession of, and kindly lent by, a lady-member of Sir Jamsetjee Jejeebhoy's family)

(Picture in 1853 A.D.)

I.—EVOLUTION OF THE PARSI COSTUME—GIRLS

The Time Press



of Parsi Girls and their brother (sitting in front), in *jabhlû* (a of *chèmise*), *tôpi* (cap), *badyàn* (blouse), and *ijàr* (drawers).

gone by, Parsi girls and boys were dressed very much alike. This style of costume is now almost out of vogue in Bombay.

ι p. 288 H, *post*, depicts Parsi children in their present-day (early XXth century) me, in Bombay. The mother of the children on p. 228 H is the one shewn on the extreme right of the above picture!

ee picture on p. 286 E, *ante*, for these same girls in their *sàree* costume).

(Photo. in 1883 A.D.)

–EVOLUTION OF THE PARSI COSTUME–GIRLS

The Times Press



A PARSI GIRL

as dressed in *jabhlû* at a later age than she is on p. 288 D, *ante*, standing on the extreme left in that picture.

(Photo. in 1888 A.D.)



A PARSI GIRL

as dressed in *sudreh* at a later age than she is on p. 288 D, *ante*, sitting on the extreme right in that picture.

(Photo. in 1888 A.D.)



A PARSI GIRL

In days gone by, Parsi girls commenced to wear the *sáree* when quite young. Not so now.

(Photo. in 1870 A.D.)

III.—EVOLUTION OF THE PARSI COSTUME—GIRLS

The Times Press



A Parsi boy, as dressed in days gone by.
(Photo. in 1867 A.D.)



A PARSI BOY

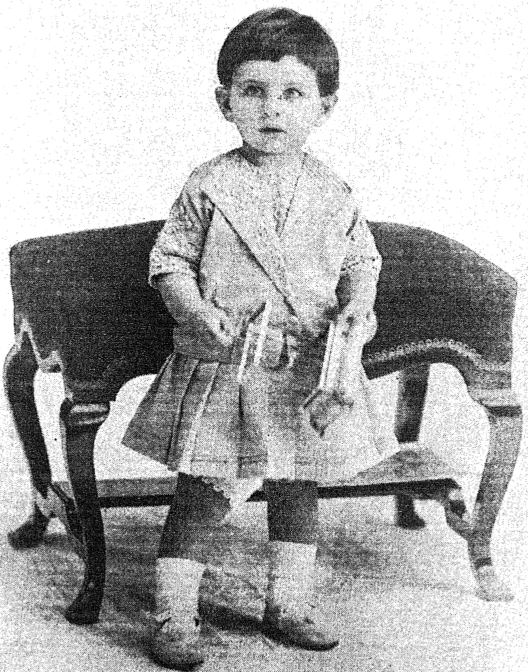
In days gone by, Parsi boys commenced to wear men's head-dress at a very early age, as depicted here.

Note.—This boy wears a *Kadmi* Parsi's head-gear



A PARSI BOY

As dressed in slightly modified type of the *Jabhlû* and *Tôpi*, now not in vogue in Bombay.

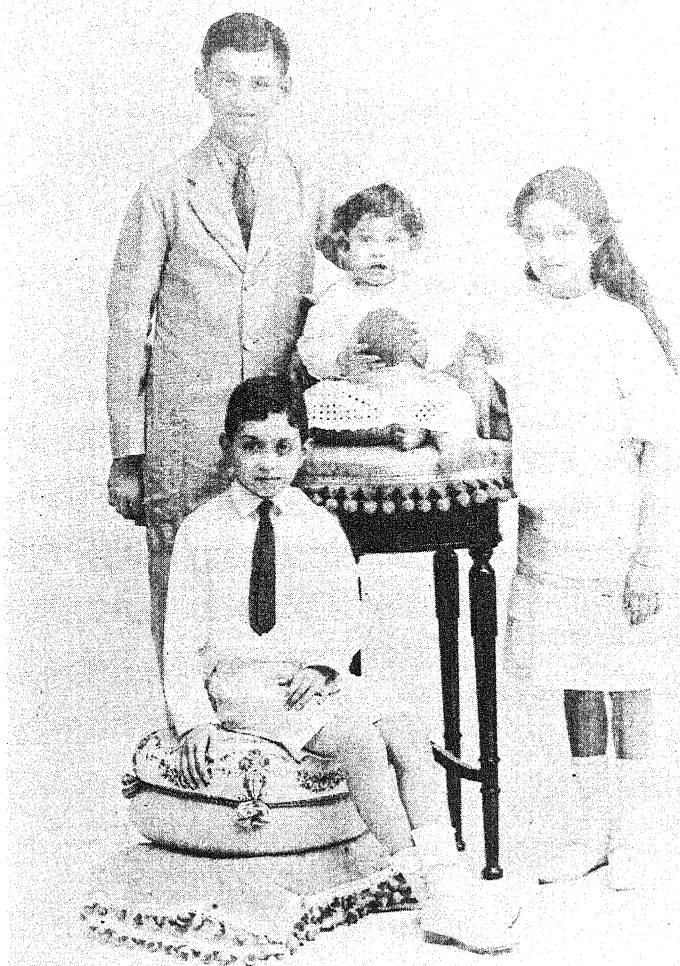


A PARSI CHILD

As dressed at the present-day.
(Photo. in 1914 A.D.)

The Times Press

II.—EVOLUTION OF THE PARSI COSTUME—BOYS.



The Times Press

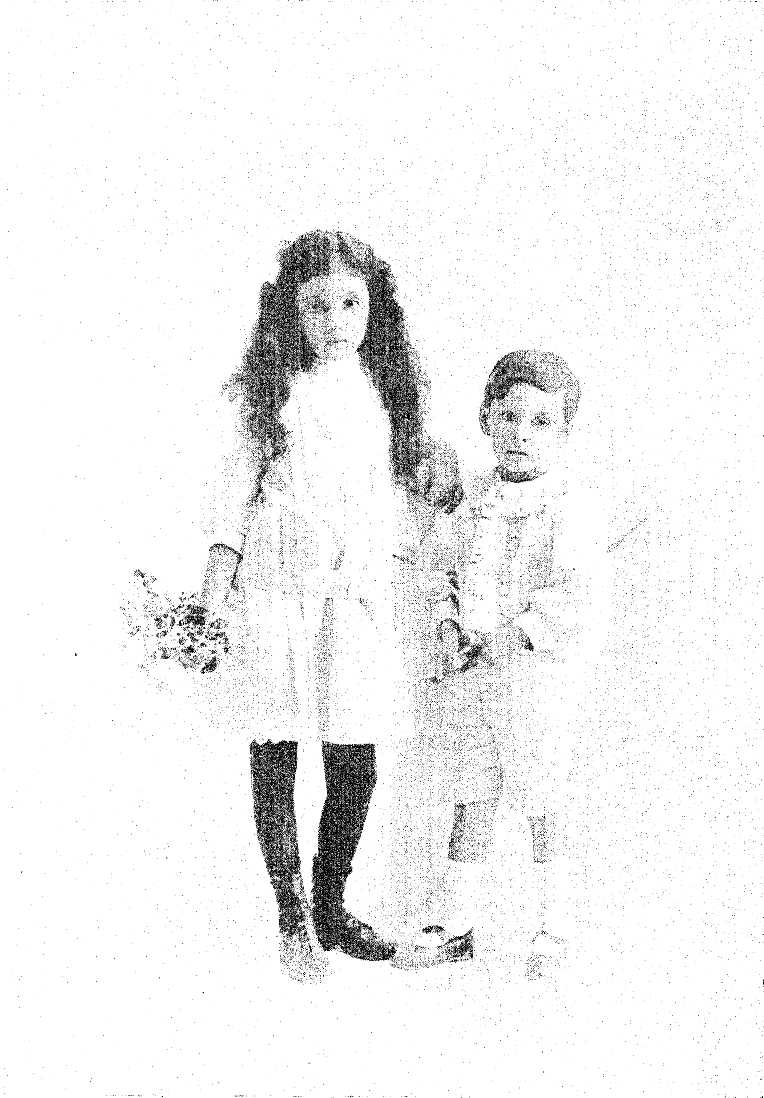
A GROUP OF PARSI CHILDREN.

(Two boys and two girls.)

As dressed at the modern day, in most of the Parsi families in Bombay, and in many cases, in up-country towns.

(Photo. in 1915 A.D.)

III.—EVOLUTION OF THE PARSI COSTUME—BOYS AND GIRLS.



Brother and Sister.

IV.—EVOLUTION OF THE PARSI COSTUME.—BOYS AND GIRLS.

The Times Press.

:LS
Times Press.

present day] wears a single garment, a wide *chemise* of cotton, flannel, or silk, and it is called a *jabhla*, which clothes him from neck to knee.(253) In the well-to-do classes, drawers were introduced. The head dress is a sort of little cap called *topi*, and the feet are lightly shod. Boys and girls are dressed very much alike. The latter are distinguishable by their long hair and the small ornaments which they wear at their ears and necks, from the age of two or three, [and broad lace borders sewed on to the edges of the loose drawers which they wear.]

After investiture, the indoor wear consists of a long *chemise* of fine muslin. It is called the *sudreh*: over it is tied the *kusti*, or the sacred girdle. The *sudreh* is a short-sleeved vest of white stuff. Underneath it, [were] worn broad silk trousers. They wear slippers, and a China-silk cap. For out-door wear, the men assumed the *angarkhà*, [a name which has now gone quite out of vogue], an ample garment without any waist-band over it, the sleeves of this *angarkhà*, being twice as long as the arm,

In *Dina-i Mainog-i Khirat*, we find it enjoined : " Commit no running about uncovered ; so that harm may not come upon thy bipeds and quadrupeds, and ruin upon thy children." On this text, E. W. West, (in vol. XXIV of the Sacred Books of the East series, p. 11 of the English translation), observes in footnote 3 : "That is moving about without being girded with the *kusti* or sacred thread-girdle, which must not be separated from the skin by more than one thin garment, the sacred shirt [the *sudreh*]. See *Shayast la-Shayast*, IV. 78."

"When a person walks without the sacred girdle or the shirt (*Vendidad*, XVIII. 59) it is at the *fourth* step that the demons possess him."

For composition and preparing of the *kusti* see *post*.—M.M.M.]

253. [" The dress of the Parsee children has undergone, and still undergoes, a good deal of change during the present generation. But the cradle-songs [of the Parsis], if preserved, will always remind future generations of their old forms of dress, *jabhla* and *topi*. Perhaps fifty years hence, a suit of Parsee children's dress, of the last generation, will be an object of curiosity in an Anthropological museum."—J. J. Modi : *Parsee Life in Parsee Songs* : *Part I—Cradle Songs* : (Anthropological Society of Bombay. vol. V.)—M.M.M.]

[were] tucked up, increases, upon the wrists. [This was the old style out-door dress, though used, even at the present day, in villages and smaller towns. The majority of men in cities, such as Bombay, now-a-days wear a coat quite like a single-breasted English frock-coat, or rather an English overcoat or ulster.] (254) They put on, over the skull-cap, a dark-brown turban, or head-dress, called the *pàghdi*. Their full-dress is made up of a long white (255) cotton coat, [in appearance more like the crinoline of olden days], called the *jàmà*, with a broad waist-band (of white muslin) called the *pichhôri*.

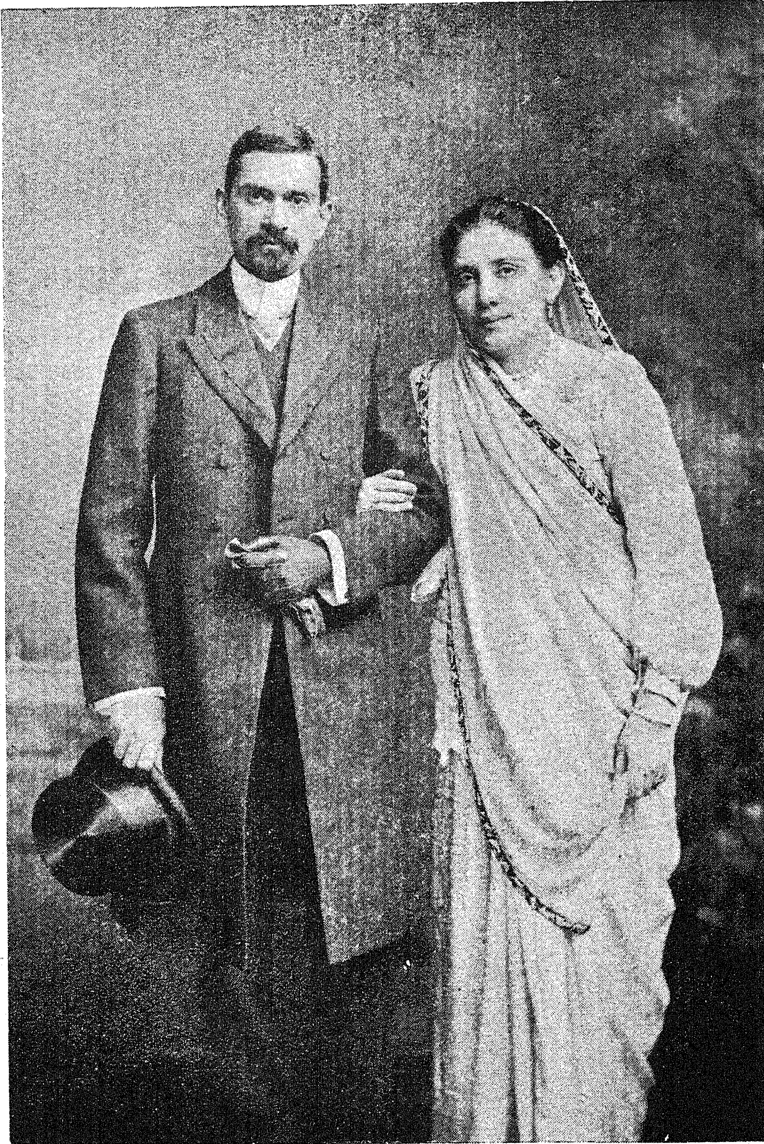
The full and flowing *jàmà*, always of cotton, comes down to the ankles and the waist-band passes several times round the waist. This *toilette* is worn at ceremonies such as those of marriage and funeral. [The Shàhànshàhi sect wear the *jàmà*, and the Kadmi members wear what is called the *kabà*, and over it a silk mantle or robe, called the *sàhayâ*.] (256) Sometimes, even at the Governor's [levees or] receptions many Parsis now-a-days dress more or less after the European fashion, retaining only the Parsi turban, [either the *pàghdi* or the more modern *phètâ*], inconvenient as it is. When travelling, they often even lay this aside and adopt a European [dress and] head-gear. (257)

254. [This information has been inserted by me.—M.M.M.]

255. [Diogenes Laertus observes that the dress of the Magi was white. The Rev. Dr James Hope Moulton, D. Lit. (Lond.), D. D., (Edinb.)', D. C. L. (Durh.), D. Theol.. (Berlin), Late Fellow of the King's College, Cambridge, Greenwood Professsor of Hellenistic Greek and Indo-European Philology, Manchester University,) and who, in 1916, gave the Parsi community of Bombay a feast of learned discourses,—says in his *Early Zoroastrianism*, p. 397 :—" Whiteness might ...be tabu in Iran as an invasion of the divine monopoly. The white dress of the Magi, in Diogenes, may thus emphasise their sacred character."—M.M.M.]

256. [This information has been added by me.—M.M.M.]

257. The needy [non-Parsi] classes in India have little concern about clothing ; a mere strip of stuff, round the loins, suffices to



The Times Press

A PARSI COUPLE IN ENGLAND.

Parsi ladies "would assuredly be ill-advised to discard their graceful garb in favour of our paltry fashions."—Mlle. Menant. (See p. 340, *post.*)



A 'MOBED.'

(Parsi priest.)

"Always clad in white, and shaves neither head nor face." (p. 291). His shoes are beaked. This is the dress that even a modern-day Parsi priest wears.



A LAY-PARSI.

Dressed in an *angarkhà* (white-coat), the sleeves of which are twice as long as the arm, and tucked up in creases upon the wrists. His shoes are beaked. He represents the old-type of Parsis.

The Times Press.

white, and shave neither head nor face. During service-time they will not wear leathern shoes, but wooden sandals, an inch thick, with a peg affixed to it, which is held between the big and the second toe, to secure them. The [ceremonial] dress of the priests of the two sects is the same, but the *Kadmi* priests have adopted a long [silk] robe like that worn by [their first] High-priest Mulla

clothe a workman ; while, before the English occupation [of India], ascetics used to go entirely naked. The [poorer classes of] Hindus content themselves, for the most part, with one piece of stuff ; the *dhôti*, fastened at the waist and descending to the feet, and another, the *uttriya*, a sort of vestment unhemmed, thrown gracefully over the shoulders, like a Roman *tôga*, often serves as an ample overcloak. The *angarkhá*, [for the better classes], completes the costume. In the Deccan, Bengal, and Southern India, the lower classes, including the Brahmins, rarely wear anything on the head even in the cold season, a flap of raiment serving to cover it at need. The upper classes use a turban made up of one piece of material from 20 to 30 feet in length according to their caste, and it is called the *pagree*. Princes and high dignitaries wear official uniforms of extraordinary magnificence. Now-a-days, some adopt European dress. Thus, the Máhàràjáh of Kuch-Behár will readily appear, at his grand receptions, in the true type of an Eastern sovereign, while, in his private life, he presents himself dressed like an English gentleman.

[The dress of the Parsis is undergoing a rapid change. It is difficult to say what it will eventually come to. The change has been naturally initiated by the younger generation. An appreciably large number have now commenced to don the European costume entirely, for their every-day wear. Some have been using it for their morning or evening wear, when away from their daily toil. Others use it when out on their holidays. In the Bombay High Court, a large majority of Parsi barristers have now been appearing entirely in European costume.

On the authority of an editorial in the *Jám-e-Jamshed* newspaper of 18th September 1907, I may state here that Lord Northcote, an ex-Governor of the Bombay Presidency, has predicted that, with the efflux of time, the Parsis will adopt the European costume. J. J. Modi, in his Paper on "The Religious System of the Parsis", prepared for the Religious Congress of Chicago in 1892, says, (on p. 35 of

Feruz. The *Shàhànshàhi* [as well as the Kadmi] priest's turban is of white colour. (259) [The late Kadmi *dasturs* used to wear a peculiarly shaped hat, first introduced by Mulla Feruz. Some members of the Kadmi families, though not in priestly orders but priest (*athornàn*), have adopted this headgear: but this is rapidly discarded for the European felt-hat minus its rim, and a yard or two of *shawl* wrapt round it, and is called *phètà*. This kind of hat is now used by the younger generation of Parsis, though belonging neither to the priestly class nor to the *Kadmi* sect.] (260)

The women, like the men, wear the *sudreh* and the *kusti*.(261) Their *sàree*, *i.e.* the robe, is six yards in length, generally of silk or satin, sometimes embroidered, and, on state occasions, fringed with gold-tinsel. The material of the *sàree* is wound round the person and then [one end of it is] thrown over the head, from which it falls gracefully over the right arm. [See note 274, *post.*]

1893 ed.) :—" A Parsee may put on the dress of any nationality he likes, but under that dress, he must always wear the sacred shirt [the sudreh] and thread [the kusti]. These are the symbols of his being a Zoroastrian." For further notes, see Appendix II. at the end of this Chapter.—M.M.M.]

258. [I have inserted the words "in holy orders," in order to distinguish members of priestly (*mobed*) families who are actually in holy orders and work as priests for their livelihood, from members, who, though of priestly origin, do not work as priests, and, therefore, are not " clad in white" as described by the French authoress. Those not in holy orders wear the usual Parsi layman's dress, either with the priest's white turban or the ordinary layman's head-gear. As for the term '*mobed*,' see my notes in Chapter XIII, " Panchayat," *post.*—, M.M.M.]

259. [For evident reasons, I have taken the liberty of slightly varying the description given in the French work.—M.M.M.]

260. [Note inserted by me.—M.M.M.]

261. See, in Anquetil Duperron's book, the description of Mussalmen and Hindus of the 18th Century : *Zend Avesta, Disc. Prel.*, pp. CCCLX *et. seq.*.

In olden times, women used to wear the *choli*, (262) a jacket, now-a-days advantageously replaced by the European-shaped blouse as may be seen from Plates and portraits.

Originally, too, they adopted the gold nose-ring with three pearls. Like all Indian women, they [used to] load themselves with a profusion of jewellery, which, as is known, constituted the bride's dowry. (263) The nose-ring has been totally discarded, but, with immense fortunes in the community, the taste for jewels and precious stones has remained very keen, and [the richest of] Parsi ladies possess more than a *lakh* of [=a hundred thousand] rupees' worth of them.

The men are generally well-proportioned. (264) " Their

262. The *choli*, worn in India by Mussalman, Hindu, Brahmin, Banian and other women alike, is a sort of *brassiere*, [or rather a sleeved bodice with low neck], worn by girls from the age of 7 upwards, to support the bosoms. The sleeves come down a little up to the elbow. For nearly [25 years past and many more], the Parsi ladies of Bombay [and the provinces] have abandoned it except for certain great functions, weddings for instance, [but that too in most exceptional cases.] It may be still seen worn in Broach, Surat and other small (Gujarat) towns.

[Copying the most recent western style of dress, the Parsi ladies, for a few years prior to 1916, have reverted to the blouse with short-cut sleeves, very much approximating the old-style *Kánchri*, but not with its old fashioned open front, cut low.—M.M.M.]

263. [The ancient Persian women also bedecked themselves with ornaments for the ear, round the neck, and perhaps for their feet. See J.J. Modi's *Kadim Iranio* (=Ancient Persians), p. 113.—M.M.M.]

264. We do not dwell upon the ethnographical features of the Parsis. Mr Campbell thus sums up what can be said of them. According to him, they are of pronounced Aryan type, though modified by their long residence in India, and even coarsened, if compared with the more finely cut face of the north. However, there may usually be found the stamp of such trait as might be expected in an extraction originally Persian. See *Ethnology of India* in the *Journal of the Royal Asiatic Society*, Supplementary No., vol. xxxv, Part II, p. 140.

[In deference to the wishes of the authoress, Miss Menant, I have omitted the last part of the footnote as given in *Les Parsis*.—M.M.M.]

stature," said Mandelslo, [265] "is none of the largest, but they have a clearer complexion than other Hindustánees, and their women are incomparably paler and fairer than those of the country, or than the Mahomedan women." La Boullaye Le Gouz dwells upon this light complexion of the Parsis.[266] Stavorinus avers that it is lighter than that of the Moors and the Gentu, and that it even differs little from the Spanish. Fryer had, long prior to the Dutch travellers, described it as straw-coloured. [267] The women, lighter coloured even than the men, had, according to Stavorinus, slender figures, large black eyes, full of fire, with finely arched eyebrows, black as jet, placed high above the eyes, thereby adding to their beauty. Says he: They have a lofty forehead, a nose slightly aquiline, a small mouth bedecked with teeth of dazzling whiteness, fine bosoms, well-turned limbs, and an easy gait. [268] Forbes recognized the Parsis as a valient race, athletic and well-built, and he extolled the beauty of their women, only lamenting their too early *embonpoint*, which put them a little out of form after the age of twenty. [269]

The Parsi ladies of our day are, in general, very pretty and singularly graceful. They would still augment these charms if they would consent to show their hair. [270] But, though there is no religious prohibition to their doing

265. Mandelslo, *Voyages*, etc., p. 186.

266. La Boullaye Le Gouz: *Voyages et Observations*, ch. xx, p. 189.

267. J. Fryer: *A New Account of East India & Persia, in Eight Letters*, etc., etc., p. 197.

268. Stavorinus: *Voyage par le cap de Bonne Espérance et Batavia, à Samarang, à Macassar*, etc. etc., vol. I, ch. xxvii, p. 362.

269 Forbes: *Oriental Memoirs*, vol. I, ch. vi, p. 83.

270. [These words were penned in 1897. Since then, inch by inch, this head-gear of Parsi women, in Bombay at least, has been shifted further and further back, and now only the *ambodà*, (a Greek chignon of 'coiled up tresses'), is covered with the *màthàbànâ*, and is even *non est* in some cases ! !—M.M.M.]







The first picture shows the style of head-gear in vogue between 1785 and 1849, and even till a later period.

The last two are the styles of the Parsi men's head-gear commonly in use at the present day.

In pictures given on pages 286 A and 286 B, will be seen the evolution of the Parsi head-gear. The head-gear shown in the second of the above two pictures was originally the handi-work of a Chinaman. The parent of the head-gear in the third picture is to be seen in Dastur Mûllà Firûz *bin* Kaûs' picture (on p. 210 A), and its successor on page 286 B (lower picture). After several modifications, the *phêtà*, as reproduced here, (in the third picture), came into vogue. It is now worn by the Shahanshahi and Kadmi Parsis alike. The intermediate stages are depicted on picture pages 286 A and 286 B.

PARSIS' HEAD-GEAR—PAST AND PRESENT.

The Times Press.

so, Parsis [used to] consider it sinful and irreligious to leave the head uncovered at day or at night. (271) This is why the men always wear the cap [' topi'] and the women cover their hair with a head-band [the *máthábánà*] of very fine white-linen, somewhat similar to what the Catholic Sisters put on. Nevertheless, there is a general tendency towards displaying the front of their hair. Young women, now-a-days, throw back their *máthábáná* and freely show their head of hair,—an innovation which, at the beginning of the century, would have been looked upon as an indescribable immodesty. In some broad-minded families, the younger daughters have laid it completely aside. (272) A very few, at one time, adopted a kind of cap, over which, when out of doors, they [sometimes] drew their *sáree*, but the affect was so ungraceful that the fashion was speedily abandoned. (273)

271. The Parsis always keep the head covered, and the feet shod, a practice which has often occasioned serious inconvenience. The Hindus are in the habit of removing their shoes before entering a room. The [European] employès of the English Government [at one time] considered themselves affronted if a Parsi were to dispense with this practice. The same thing happened in Europe on the subject of the *pagri*, but these are distinctions which tend, more and more, to efface themselves.

[Authority, for the above statement, is not wanting. In 1862, Mr Maneckjee Cowasjee Entee, an inhabitant of Surat, presented, in English, a "Humble Memorial to His Excellency the Hon'ble Sir Bartle Edward Frere, K.C.B." I reproduce the whole controversy in Appendix III to this Chapter.—M.M.M.]

272. Mithibai, daughter of Rastomji Kavasji Banaji, merchant-prince of Calcutta, and married to Mervanji Jehangirji Banaji, and her mother Dhanbaiji, were the first to consent to expose their heads, and throw back the *mathabana*. Miss Shirin Manekji Kharshedji and her sister Mrs K. R. Cama were the first to dipense with it altogether.

273. [For costumes, Miss Menant refers to Plates entitled a "Parsi Family," "Parsi Ladies," and "Group of Children."] It is only necessary to look carefully at the numerous portraits to understand







is a description of the dress etc., of a Parsi
e occasions. Says *Madame*, (a journal of
published in London), in its Number dated
une 1903:—" Their Majesties' Court at Buck-
ace.— Some of the gowns.—Lady Jehangir
angir.—A beautiful Indian *sáree*, of white
sparent silk, embroidered most artistically in
ree forming a sort of drapery round the head,
very much the old Grecian style of dress.
of the dark velvet bodice was studded with
nd emeralds, which was quite in keeping with
costume, while, round her neck, were some
ralds of exceptional size: the dress, with the
ing a perfect picture of Eastern splendour." (274)

ected during a half century, and which, from a member
yet, like Kavasji Framji, have transformed a Bombay
Member of the English Parliament, like Mr [now Dr]
roji [and Sir M.M. Bhaunagree.]
This has been inserted by me. Lord Harris, a former
Bombay, says in the *Journal* of the Society of Arts,
, that Parsi ladies are "the most brilliantly dressed
world"!]
ood, in her *Narrative of a Journey Overland*, in 1830,
77), thus well-describes "the women, clothed in the
piece of silk, which is twisted round their persons so
efully in folds to the feet, like the drapery of an antique
after forming a petticoat, is brought over the shoulder,
som, and falls over the head like a veil...The *saree* so
vers the whole of the person and so effectually conceals
he wearer, that it is likewise infinitely more modest
than our style of dress, and it also possesses the
being more quickly put on. One minute will suffice a...
ge her attire..."
ute would be a bit too short a time for the present-day
Parsi damsel! But, though a century has now elapsed
e was written, the description holds good even today.—











TYPES OF PRESENT-DAY PARSIS IN INDIA.

The Times Press.











TYPES OF PRESENT-DAY PARSIS IN INDIA.

The Times Press.



I.—TYPES OF PRESENT-DAY PARSIS IN INDIA.







II.—TYPES OF PRESENT-DAY PARSIS IN INDIA. *The Times Press.*









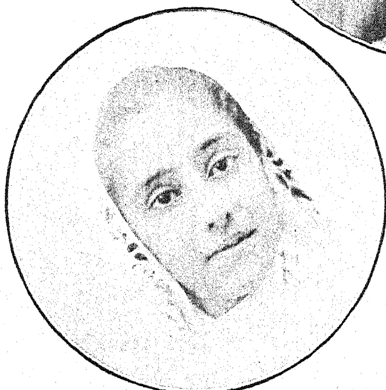


III.—TYPES OF PRESENT-DAY PARSIS IN INDIA. *The Times Press.*











IV.—TYPES OF PRESENT-DAY PARSIS IN INDIA. *The Times Press.*



"NARGESH"

Aged Thirteen Years.

A descendant of one of the earliest Parsi Visitors to the Court of an Emperor of Delhi, and recipient of an honorific title still preserved as family surname.

(From a photo. kindly taken by Pestanji S. Batlivàlá, Esq., Solicitor-at-Law,



(From a photograph by Paul Metzer, Photographer, Bombay and Poona.)

VI.—TYPES OF PRESENT-DAY PARSIS IN INDIA.

The Times Press.

APPENDIXES TO CHAPTER IV—COSTUMES.

[PLACED HERE BY ME.—M.M.M.]

I.—Note on Costumes etc. of Zoroastrian Persians according to Herodotus and the Avesta.

II.—Note on the subject of the costumes of the Parsis, in India, undergoing changes. Views of a Japanese journalist on the subject of adopting the costumes of Europeans.

III.—Notes on the subject of a Parsi walking bare-footed: Details of a controversy, in 1862, between a Parsi and a judge of the Surat zilla, who ordered the Parsi to take off his shoes. A prior but similar incident on 5th September 1850. Incident of a Parsi, with the modern head-gear, being ordered out of Court, on 23rd August 1880.

APPENDIX I.

[PLACED HERE BY ME IN CONNECTION WITH MY FOOTNOTES 238 AND 241, *ante*.—M.M.M.]

Note on Costumes etc. of Zoroastrian Persians according to Herodotus and the Avesta.

As ch. IV, (being Ch. III of Part II of the French work), treats of the costumes of the Zoroastrian Parsis, as worn in India only, I have deemed it necessary to give, in this Appendix, some information, by way of my own observations, and as interesting facts for comparison, in the matter of costumes worn by the Persians of ancient times,—both according to Herodotus and the *Avesta*.

I am indebted to Shams-ul-Ulma Dr Jivanji Jamshedji Modi for drawing my attention,—on my requesting him for information on various points,—to the necessity of a suitable note for this comparison. In his work, entitled *Kadim Iranio* (Ancient Persians),—(printed at the J. N. Petit Orphanage Press, and published in 1904),—he has devoted, in Part II., one chapter to the Residences, Food, and Costumes of the ancient Persians at pp. 109 *et seq.* The work being in the Gujarati language, I have taken the responsibility of reproducing here an English translation of the most important paragraphs :

Men's costume.—"We have noticed, in connection with the Persians that in the matter of food, according to Herodotus's description, before and after the age of Cyrus, articles of food, the mode of taking meals, utensils for the same, etc.,—that all these were different to those in the generations next to it, according as the Persians went on settling in other countries and came in contact with the Greeks and other nations. It has been just the same in regard to their costumes....................

That *the costume, during the age of Cyrus*, was from skins of beasts is made manifest from the discouraging account which Snadanes gives to king Crœsus. He says (I. 71) : "O King! you are about to launch yourself into war with such people as wear leathern drawers, and whose whole costume is made of leather."

" This leathern costume is indicative of the *Avestaic* age. From *Vendidad* (VIII. 23-25) we learn that, at that period, people used to wear garments made from skins of beasts as well as of cotton. It appears that those who continued to follow their old avocation of shepherds, wore skin-garments. It is amongst the cultivators and others

that we find cotton materials more largely used. From Firdousi and other historians we learn that, in the times of the Peshdàdian kings, skin garments were mostly in use. Firdousi speaks of Kaiomars's war-costume being of tiger-skin, as also that of his clansmen ; and of his son Siàmak as having covered his body with tiger-skin, as, in that age, the use of armour was not in vogue..................At the same period, the remnants of the habit, of the earlier period, of covering the body with leaves of trees, were noticeable, because Firdousi writes to the same effect about the times of King Hoshang.

"Thus, the leathern garments, in use in the age of Cyrus, were the remnants of the Avestaic age. In his own times, cotton garments must have been worn, and the rich made use of them, because the beginning of it was in the Avestaic age. As people went on exchanging their shepherds' avocation for that of the cultivator, cotton came to be used. Cloth was hand-woven from it, and garments made out of it. References to the avocation of cotton-spinning by hand, we find in the *Vendidad* (Farg. VII. 60, and Farg. VII. 11.)"

Costume after the age of Cyrus:—"The Persians commenced using cotton garments after the age of Cyrus. We find no reference to skins of beasts being used during that period. Herodotus says (I. 135) that in the age subsequent to that of Cyrus, the Persians "adopted the costumes of the Medes, reckoning the same as being superior to their own." Similarly, he observes elsewhere: 'The costume of the Medes and the Persians is exactly the same. The costume mostly in use is more Median in style than Persian.' (VI. 62)..........

What the costumes consisted of:—"It cannot be ascertained with any degree of certainty as to what the costumes of men consisted of in the age of Cyrus. Herodotus makes mention only of drawers ; and though he writes about other articles of wear, he does not specify them. (I. 71), But for the preceding,—Avestaic,—age we read of articles such as shoes, and a garment liks a toga or robe to cover the whole body. (*Vendidad*, VIII. 23-25.) From this it appears that in that period, besides drawers, one other single garment must have been worn, and the feet clad with shoes.

"From the following description we learn what was worn in the era following that of Cyrus:—" The Persians used to wear a soft cap called the tiara, and next to skin they wore shirts with long sleeves of colours of sorts. Their legs were covered with pyjamas. (Herodotus, VII. 61). That, over the inner vestment, a long coat-like garb was worn appears from the statements that Amestris had for her husband, King Xerxes, 'knitted, with her own hand, a long robe, variegated in

colours and costly in value, and gave it to him as present.' (Herodotus, IX. 109.)...........

"What Herodotus describes as the dress of the Persians finds confirmation from the relics of old works of art of those ages. In the carvings of Behistun and Persepolis we find figures of Persian soldiers. On them we find, just as Herodotus as described, a helmet on the head, a tight fitting garment like a coat, trousers reaching the knees, footgear reaching up to the fringe of these trousers. In addition thereto, we find a belt round the waist.

Women's costume.—"We find only one reference, by Herodotus, to women's costume. We cannot find the names of the specific articles of underwear, but, from that one reference, it appears that it is likely that, like men, they too wore one long robe over all their dress......... If one wishes to picture to one's self a woman of the Avestaic age, of good birth, prettily dressed, and well bedecked, she will be found described in the *Avan Yasht* (Farg. 126-130). According to this *Yasht*, the costume of such a woman was as thus described : Her dress is made of embroidered cloth, made of a rich material called 'atak.' She wears, in her ears, a gold pendant. Round her throat is a gold necklace. Her waist so tied as to make her person appear pleasing. On the head is a golden coronet. All her clothes are made from the best skin of the beaver, and are marked with broad lines of gold and silver."

I may note here what Herodotus, (Book I. 135), says: 'The Persians adopt foreign customs most readily of all men. Accounting the Median dress more comely than their own, they wear this, and Egyptian breast-plates in war." How truly the first mentioned observations hold good in the case of Parsis of the present generation !

See, also, Jamshedji Palanji Kapadia's Gujarati book, *Tavarikhe Kadim Iran*, (History of Ancient Persia), Preface, p. 175.—M.M.M.]

As to how the ancient Persians did their hair, I transcribe the following passage from Shams-ul-Ulma Dr Jivanji Jamshedji Modi's *Kàdim Iranio* (=Ancient Persians), p. 112. The English translation of the Gujarati is by me :

"*The ancient Persiàns used to weàr their hair long.*—In his account of the taking possession of the Island of Milatus by the Persians Herodotus says that the Persians used to wear their hair long. The goddess of the Delphine temple had, long prior to this event, predicted that "a time would come when the women of Milatus would wash the feet of husbands wearing long hair." Herodotus observes that

his prediction came true when the Persians became masters of Milatus, because they used to wear their hair long. (VI. 19) This description of Herodotus is confirmed by other writings. On examining the skulls of the Persians and the Egyptians killed in the field of the battle of Pellizeac, when Herodotus found that the skulls of the Persians were weak, whereas those of the Egyptians were strong, on inquiry he learnt that the cause of the latter was due to the Egyptians shaving their heads from early infancy, but that the Persians used to let their heads be covered with hair.........Proof of the statement, that the Persians used to wear their hair long in this age, is found in the fac-simile reproductions of the carvings of Behistun and Persepolis, appertaining to that period. In these carvings we see the Persians shown with long hair, and, that too, well-curled. From these carvings we further find that, Persians used also to wear beards, and that the hair of which were very gracefully twisted like the links of a chain.* It appears that the custom, of wearing hair on the head, has come down from the Avestaic times. From *Vendidad* (VIII. 11) it appears that, in that age also, hair used to be grown on the head. Thus, the hair of the head had, in a manner, served as means for the embellishment of the person. Latterly, this idea of embellishment seems to have grown among the Persians to such extreme limit that it may have led to the wearing of false hair for the purpose of beautifying themselves, because, in the Pehlvi *Verafnameh.* women have been pronouuced guilty in case they wore false hair or beautified their faces with paints etc., and thereby ensnared men."—M.M.M.]

* An idea of what is meant may perhaps be had from the wigs worn by barristers in England.—M.M.M.]

APPENDIX II.

[PLACED HERE BY ME. SEE MY FOOTNOTE 257, *ante*.—M.M.M.]

Note etc. on the subject of the Costumes of the Parsis in India undergoing changes. Views of a Japanese journalist on the Subject.

As noted by me elsewhere, Kavasji Mehervanji Shroff, lately a co-proprietor of the *Jame Jamshed*, visited Japan in 1890. While commenting upon various observations of Mr Shroff, on matters relating to Japan, and during which he gave expression to his views on the subject of the Japanese men gradually adopting the European costume, the *Japan Daily Mail*, of 11th August 1890, made the following observations on the latter part of Mr Shroff's views: "He will also find many to sympathise with his remarks about Japan's imitation of Western ways, and her adoption of western costume, but he will pardon us, we trust, for saying that we find him here a little superficial. In certain matters, a nation cannot afford to be singular, and one of those matters is dress. Diversity may be exercised within certain limits, but since, speaking roughly, all Christendom dresses alike, and since folks are silly enough to set store by externals, we fear that, to remain outside this circle of orthodox costume, is to be consigned to the pale of heathendom. Certainly, the rule applies to male-attire, though, happily, it need not yet be extended radically to females. No rational objection, as we think, can be urged against the adoption of Western dress by the men of Japan. Even sentimental and artistic arguments yield to the plea of utility. And what is true for dress is true, also, of much that seems to have offended Mr Shroff's conservative instincts. Japan's modern progress may be very differently represented according to the terms used to describe it. What one man praises as liberal adoption, another condemns as self-effacing imitation. We do not at all agree with Mr. Shroff's theory that a nation should preserve, "in their primitive entirety, its ancient customs, costumes, social habits, and manners." Nose-rings and cannibalism would be perennial under such a system. Civilization cannot be sacrificed to the picturesque, and Japan cannot afford to perpetuate her isolation by preserving her singularity. Argue this matter how we may, the same conclusion is invariably reached. It is a large example of the natural principle, protection by mimicry, and, though mimicry may be difficult

to reconcile with independence, it is certain that the latter can be maintained by a due exercise of the former."

My advocacy, on the lines of the above criticisms, for Parsis adopting the European costume, met with some opposition, a few years ago. The Parsis, (men and women), adopted the Hindu costume on their exile to India from Persia. They made gradual changes: and are now wearing a semi-European costume. If the Parsi men adopted the European costume in its entirety, the Parsis could not be charged with foresaking their *national* costume: I say so for this reason, that what they commenced to wear on their arrival in Gujarat, and have continued to wear ever since, has never been the costume of their ancestors in Persia.

In the *Times of India* (of Bombay), Christmas Number of 1915; appears the following observation in an article headed "India, one hundred years ago,"—"Clothes do make a difference. The famous saying cannot be disputed, and most of us, in trying to visualise the past in India, probably forget to make allowance for the change in the clothing of Indians. The Europeanised Indian is of course quite modern; he may be wise but he is certainly less picturesque than his ancestors, and, in this respect, none has lapsed farther from grace than the Parsi of to-day."

I may note here what Herodotus (Book I. 135,) has said; "The Persians adopt foreign customs most rapidly of all men. Accounting the Median dress more comely than their own, they wear this and the Egyptian breast-plates in war." The words, in the first quoted sentence, hold good in the case of the Parsis in India.—M.M.M.]

APPENDIX III.

[PLACED HERE BY ME. SEE FOOTNOTE 271, *ante*, AND THE TEXT RELATING THERETO.—M.M.M.]

Notes on the subject of Parsis walking barefooted: Details of a controversy, in 1882, between a Parsi and a Judge of the Surat Zilla, who ordered the Parsi to take off his shoes: Parsis and their modern *phètá* in Courts of Law.

Authority, for the statement made by Miss Menant on page 294, *ante*, is not wanting. In 1862, Mr Maneckjee Cowasjee Entee, an inhabitant of Surat, presented, in English, a "Humble Memorial to His Excellency the Hon'ble Sir Bartle Edward Frere, K.C.B." As the prelude to it will give an exact idea of what it complains, I transcribe it here :—"That your Memorialist regrets exceedingly to inform your Excellency in Council, that on the 24th day of March last, he was treated with much indignity by Mr. Warden, Judge and Sessions Judge of the Surat Zillah, on the occasion of your memorialist being called up to serve as an Assessor in the Court of the Criminal Assizes held that day in the Surat Adawlut. Besides being too indignantly and imperatively spoken to by the Sessions Judge, your Memorialist was made to stand without the proper pale of the "Court" for more than two hours, before a large number of spectators, much to his disgrace and at great risk of his health, dignity, and position, simply because he politely refused to take his shoes off upon the plea of his having religious and other objections against doing so. The Judge insisted upon your Memorialist removing his shoes as a mark of respect, whilst fully admitting, then and there, that the natives had another, more dignified and becoming, mode of expressing reverence, which your Memoralist had already, quite unasked for, observed." As reason for this refusal to remove his shoes, Mr Entee, in para. 9, says: "Your memorialist solicits permission to inform your Excellency in Council, with all due deference, that the Parsees have grave religious objections against the removal of their Shoes." Further, "To Satisfy your Excellency as to the religious prohibition that exists with regard to the removal of the shoes, your Memorialist has submitted, in Appendix A, the opinion of the celebrated modern philologist of world-wide fame, the learned Dr. Haug of the Poona College, as well as the opinions of two of the most learned members of the Parsi Community,

namely, Mr. Dhunjeebhoy Framjee, one of the most eminent of the living Oriental scholars and author of several works of acknowledged merit, and Dustoor Hosungjee Jamaspji, whose name stands foremost amongst the High Priests of the Parsees."

In fact the memorial contains a history of the "Great Shoe Question", as the *Friend of India*, eight years before this particular incident in connection with Mr Entee, was pleased to call it. In Appendix B to a reprint of the Memorial, is given a resume of a heated colloquy, in the form of questions and answers, between Mr Entee and Judge.

Appendix A. to the memorial contains the following opinions and authorities :—

Substance of the opinion of Dastoor Hoshungji Jamaspji from a contribution of his :—Leaving aside all Persian works, (which some Parsees consider as authorities), the Pehlvi works of undeniable reputation contain evidence sufficient to prove that to walk barefooted —or to take even only one step without shoes,—is not only a great sin and contrary to the ordinances of the Zoroastrian faith, but it is equally sinful to go about without the sacred shirt and thread. It is a great mistake to suppose that the removal of the shoes was ever considered a token of respect.

In *Vajarkurd Dini*, the following passage occurs :—"And one order is, that no person should touch the ground with uncovered feet, for the reason that God desired Zoroaster to inform the world that it is a great sin.........God bade Zoroaster teach his followers to abstain from this sin, as also from 'aymook' (*i.e.*, one foot covered and the other bare). He who does so, commits a sin at his every step, and ultimately prepares his body for hell."

The *Mino-Kherd* contains the following injunction.—"Do not walk with one foot covered and the other bare, for thereby thy soul, after death, will not be saved from great privation and torture."

The *Saddar Najum* contains some verses in the 48th Chapter, the meaning of which is to the following effect:—

"Know thou with faith, that, on the true believer it is an obligation not to put uncovered feet upon the ground ; for, to do so is unbecoming. There is no sin worse than this. Oh, thou good-hearted, never touch the ground without thy shoes on, and thus save thyself from perdition."

In the *Pateit* (Penitential prayer) is the following passage :—"I repent and ask forgiveness for having walked without my shoes on."

I may note here that the question of Zoroastrians walking bare-footed was often referred, by the Zoroastrians of India, to their co-religionists in Persia. We find the references made in the *Revayets* of Kamdin Shahpoor, (1559 A. D), of Boman Poonjia, of Jassa, and of Shahpur of Broach. In the *Saddar* (ch. xliv), also, we find the subject treated. In all these, the opinion is unanimous, that walking bare-footed is against the tenets and principles of the Zoroastrian religion.

"Walk not with one boot; so that grievous distress may not happen to thy soul," is what is enjoined in Ch. II of *Dina-i Mainogi-Kherad*. (See p. 10 of vol. xxiv of the Sacred Books of the East series, for its English translation) Dr E. W. West, in footnote 4, notes: "We should probably read 'without a boot:' as *ae-muko* and *amuko* are much alike in Pahlavi; otherwise we must suppose that with only a single covering for the feet, and without outer boots, is meant. At any rate, walking or standing on unconsecrated ground with bare feet is a serious sin for a Parsi, on account of the risk of pollution. (See *Shayast la-Shayast*, IV. 12: X. 12.)"

It is a singular incident that, during the great Plague that broke out in Bombay a few years ago, and the last of which we are yet, (in 1916), far from seeing, it was suggested by medical authorities that it was safer not to walk bare-footed in streets, and even in houses!

In 1850, Sir Erskine Perry, Chief Justice of Bombay, took the court *mobed*, (who administered oath to Parsis), to task for ordering a Parsi witness to keep to his shoes. On the custom of Parsis wearing shoes having been explained to his Lordship, he gave permission for it to be respected thereafter.

When Parsis commenced to wear the *phetá*, Sir Michael Westropp, Chief Justice of Bombay, took a Parsi to task for having appeared in Court with this hat on, and ordered him to leave the Court room, on 23rd August 1880. Since then, Parsis have been allowed to keep this head-gear on when in Court.—M.M.M.]

CHAPTER V.

USAGES.

The Parsis of our day lead a semi-Hindu, semi-European life. To conciliate their generous Gujaràt hosts they had adopted some of their customs, but time has enabled changes to be gradually introduced, and, at the present time, there are some, among high-class natives of India, who accommodate themselves thoroughly to European habits.(275)

It is never easy to give a correct view of the customs of a community. In the case of the Parsis, it is a very delicate, and even daring, matter to undertake a slight sketch of them, as, during the last fifty years, they have passed through a social transformation which cannot but complicate the narrator's task. One must be acquainted with their political and religious history, must be on cordial terms with members of their community : and, in a word, be a friend of their race and their institutions, in order to disentangle their tenets from the midst of seeming contradictions, and make perfectly clear the aim and object they have at length attained.

For information, on past ages, we have the accounts of travellers(276) who encountered the Parsis in

275. In order to understand the precise position of the Parsis in the midst of the populations of India, we recommend the reader to peruse Monier Williams's two works, *Religious Thought and Life in Indià*, (2nd ed.) (London: 1885), and *Modern India and the Indians*, etc, 3rd ed., (London: 1879).

[Miss Menant writes to me : " Kindly add the beautiful work of the Abbè Dubois : *Hindu Manners, Customs and Ceremonies :*" 3rd ed. by H. K. Beauchamp: Preface by Max Muller. (Oxford Clarendon Press: 1906).—M.M.M.]

276. We can cite here only the principal ones : FRIAR JORDANUS, *The Wonders of the East : translated from the Latin original as*

their adventurous wanderings,—accounts more or less veracious, albeit more or less scanty. Friar Jordanus was the first, in the fourteenth century, to draw attention to them, and from that time forwards, travellers have never omitted to mention them. The Portuguese called them *Parseos* or *Perseos*, the English and the French calling them *Parsees* and *Parsis*, [the last mentioned being] designations of which they themselves make use. Associated closely with the Banians, they, ostensibly at least, adopted all their customs. The chaplain of the English factory at Surat, Mr Henry Lord,

published in Paris in 1839, in the "Recueil de Voyages et de Memoires," of the Society of Geography, etc., etc., by Col. Henry YULE, C. B., p. 21. (London, MDCCCLXIII.) J. DE BARROS, *Da Asia, Dos feitos, que os Portuguezes fizeram no descubrimento, e conquista das mares e terras do Oriente.* Decada primeira, lib. VIII, cap. 9, (Lisboa. MDCCLXXVII).—HERBERT (Sir T.) : *Travels into Africa and Asia the Great*, p. 107).—TERRY, *in* PURCHAS: *His Pilgrims, in five Books*, 2nd part. (London, 1625). See *A Relation of Voyage to the Eastern India, observed by Edward Terry, Master of Arts and Student of Christ Church in Oxford*, etc., etc., §IV, p. 1479.—Henry LORD: *Discoveries of the Banians and Parsees*, (in Pinkerton's *Voyages and Tràvels*, etc.), vol. VIII, pp. 558 et seq.—MANDELSLO, *Voyages de Perse aux Indes Orientales, mis en ordre par Olearius*, (translation by Wicquefort : pp. 179-186.)—DE LA BOULLAYE LE GOUZ : *Voyages et Observations* du Sieur, ch. xix-xx, pp. 187-190. (Paris, MDCLIII.)—P. F. VICENZO MARIA: *Il Viaggio all Indie orientali*, ch. II, p. 250. (Venice : MDCLXXXIII.)—J. FRYER : *A New Account of East India and Persia in eight letters: being nine years' travels, begun* 1672 *and finished* 1681, pp. 67, 117, 197. (London : MDCXCVIII.)—J. OVINGTON, *Voyages*, vol. II, ch. VII, pp. 77-87.—Fr. VALENTIJN : *Oud en nieuw Oost-Indien*, vol. IV, 2nd part, p. 153. (Dordrecht and Amsterdam : 1724-26.)—[Anquetil Duperron : *Zend Avesta*; *overage de Zoroastre, contenent lu Indees theologique*, et. *Discours preliminaire :* Paris : MDCCLXXI]—J. S. STAVORINUS : *Voyage par le Cap de Bonne-Espèrance et Bàtavia, a Samarang, á Macassàr, Amboine et a Surate* in 1774, 75, 76, 77 et 78, etc., vol. I. ch. XXVIII, pp. 359 *et seq.*; vol. II, ch. II, pp. 1-11.—J. FORBES, *Oriental Memoirs* : *A Narrative of Seventeen years' Residence in India*, vol. I, ch. vi, pp. 78 and 83, etc., 2nd edition, (London, 1834.)

was the first, in the seventeenth century, to take the trouble of studying them with any thoroughness.(277) Through an interpreter, he conversed with one of the priests, and he has furnished very curious items of information regarding their manners and their religion. In the following century, Anquetil Duperron, by his intimate relations with the Parsi high-priests, [of Surat], was able to accurately fix one point in their history, and to bring to light matters, as new as they were valuable. We shall be always at pains to quote him (278) first especially, as, for the first half of that century, no such work as his on the Parsis had appeared. The only sources of informa-

277. [Darmsteter observes that the book of Thomas Hyde, a Professor at Oxford, "was the *first* complete and true picture of modern Parsism, and it made inquiry into its history the order of the day." (Oxford: 1700, The book is styled *Veterum Persarum et artorem et Mediorum* ; A. D.) The Rev. Dr Hope Moulton, in his *Early Zoroastrianism*, observes on p. 36 : "Before Anquetil Duperron brought the Avesta to Europe, the classical sources were naturally almost the only evidence upon which historians of Persian religion could rely. Thomas Hyde's great book, which indirectly stimulated Anquetil's fine ambition, was published more than two centuries ago, but remains a valuable tool today because of its treatment of material accessible before Avesta or Inscriptions were known."—M.M.M.]

278. "Apart from all their Destours [Dasturs or High Priests] taught me during my three years' stay in Surat, I have been present at most of their ceremonies and consulted their *Revayets* which present a correspondence carried on between the Parsees of Kerman and those of India. These are the sources from which I have drawn what I have to say on their civil and religious usages." *Zend-Avesta*, vol. II, p. 528.) Anquetil Duperron may be trusted. Haug, (*Essays on the Parsis*, p. 25), describes him as a "trustworthy man." He wrote only what the Dasturs told him, and it is not surprising to find that his work has been regarded by themselves as a traditional authority. The high-priests, Edalji Darabji Sanjana, quotes it in his work on the *Miracles of Zoroaster*, (*i.e. Maujazate-Zarthost*). The reader must not be surprised if he does not find any perfect agreement between passages representing the transcription of an ancient text and that which is received now a days. The progress

tion were fragments of memoirs, anecdotes, (279) here and there various matters drawn from newspapers, and, while the Mazdean religion was becoming more and more accessible, the manners of its devotees remained in the shade, despite their daily increasing importance. In 1852, Briggs produced an interesting little book (280) which he had written at the instance of a few friends, because,—to quote him,—the little which had, till then, been known of the Parsis was mixed up with the theological controversies of Dr Wilson.

of science in philology and grammar has facilitated the acquisition of the knowledge of a language which could be only learnt by oral teaching and was only enabled to pass on by his prodigious facility to seize its articulations.

[In 1916, J. J. Modi read a Paper, before the Bombay Branch of the Royal Asiatic Society, in which he made out a very strong case, against Duperron, às to his statement, in his *Zend Avesta,* that the Dastur, under whom he was taking his lessons and instruction, in Surat, had surreptitiously taken him into the Atash-Beheràm (in charge of that Dastur), in the garb of a Parsi, armed with a concealed sword. The probability is that the Dastur, in order to meet Duperron's pressure, must have arranged for and shown to Duperron, (with Duperron's knowledge), a mock ceremony in the room from which the sacred fire must have been removed for purposes of repairs of the room etc. That this is often done in India is evidenced by some European and American savants also being shown such ceremonies, *e.g.* to Miss Menant, Prof. Jackson (of America), and others.—M.M.M.]

279. [Another source may be added here: Parsi life as depicted in Parsi songs. It is suggested in a Paper read by Jivanji Jamshedji Modi before the Anthropological Society of Bombay. (See vol. V, No. 8). After reproducing one song in Gujarati, Dr Modi observes: "We will now see a few traits of Parsee life as presented by this cradle-song which is most commonly sung. We must bear in mind that some of the traits may be said to be the traits of the Parsee life of the past and present generations, because the Parsee community, like all communities, has passed and still passes through a certain change of manners and customs."—M.M.M.]

280. Briggs: *The Parsis*, or *Modern Zardusthians*, (Bombay, 1852)

The learned Rev. Dr Wilson's *Parsi Religion* (281) was not of a nature likely to satisfy curiosity as to the customs and manners of his intelligent opponents. Its aggressive attitude was too pronounced. (282) Briggs's treatment of the subject was somewhat larger, albeit superficial.

It might be supposed that, at the present day, to write a history of the Parsis, it would be sufficient to paint them as they present themselves. As far as life-like impression and picturesque description go, the reader might profit by that method: but he would, on the other

281. Wilson: *The Parsi Religion as contained in the Zend Avesta*, etc. (American Mission Press, Bombay, 1843.)

[In connection with Rev. Wilson's intensely bitter invectives. against the Parsi religion, how I wish he was alive to read the Rev. Dr Hope Moulton's Lecture IX (on "Zarathushtra and Israel"), in his *Early Zoroastrianism*, and particularly to note the following passage on p. 296: "We cannot praise the older faith [of Zarathushtra] more highly than by showing how it contained seed-thoughts that, in the light and warmth of Christian enthusiasm, might have blossomed into beauty for all the world to admire. There is also another comment that will be in place after nearly every paragraph in the present exposition ["Zarthushtra and Israel"]. We have seen that Judaism and Christianity have developed a series of fundamental ideas which can be recognised, centuries before, in the obscure phrases of the Gàthàs." —M.M.M.]

282. [The Rev. Dr Wilson's *Parsi Religion*, and his lectures on the Parsi religious books, evoked replies from many quarters from amongst the Parsis. The following, among others, collected by me, may be mentioned:—(1) Dorabji Hormusji Bengalee's *Rastiye Majdyasni*, published, in 1840, at the *Samachar* Press. (2) *Talim-e-Zurtoosht*: or *the Doctrine of Zoroaster: in the Guzrattee Language for the instruction of Parsee youths*; *together with an Answer* to *Dr. Wilson's Lecture on Vandidad*: *Compiled by a "Parsee Priest*. (In 210 pages). (Published by Ervad Dosabhai Sorabji Munshi, printed at the *Samachar* Press," Bombay. (1840). (3) *Rehnumaye Zarthoshti* (Journal), Books I and II, by R. J. B. (Published at the *Jame-Jamshed* Press, Bombay, 1842-1843 A. D., in over 800 pages.) (4) *Discussion on the Christian Religion as contained in the Bible and propounded by Christian Clergymen and*

hand most assuredly lose by it. This is due to special considerations which must here be noted. The Parsis are too enlightened not to take stock, themselves, of the social transformation which they are undergoing. They understand the causes of it; they bow to its demands; and they know the goal towards which they are directing their energies. Once that the English occupation of India had drawn them away from Hindu mode of life, which had been theirs for so many centuries, it was no longer wealth, and the importance attached to it, which they coveted. Much rather, it was the inestimable advantages procured by education, brought within the reach of all, that they wished to benefit themselves by. From that moment their ambition was to realize the opportunity of this marvellous assimilation with the English,

Theologians ; between Pestonji Maneckji, Editor of the Jame Jamshed (newspaper) *and the Rev. J. M. Mitchell, Editor of the "Native's Friend."* Printed at the *Duftur Ashkara* Press, Bombay: (1845.) (5) *Khristi Dharamnoo Khotaroo*, in six parts: by "*Bande Khoda,*" in pp. 607 and 251 : Printed at the *Pustak Prasidh* Press, Bombay, (1857.) (6) In 1841 : Dastur Minocheherji Edalji Jamasp Asana issued his polemic, the *Niranghae Kalamkash, Hadi-e-Gumrehan* : by Dastur Aspandiarji Framji Rabadi, (the first translator of the *Avesta, Pehelvi Vendidad* and *Yasna*, (8) *Rehhnuma-e-Zarthoshti* : a monthly journal which was published by Mr Naorozji Furdoonji, from July 1842, in two parts, one dealing with the good points of the Zoroastrian religion, and, in the other part, were handled the dogmas of Christianity. (9) Translation of *Letters by M. Aslam against Christianity* ; By Pestonji Dajibhai Unvala ; (Samachar Darpan Press) (1857). (20) *Chasmak* ; By Kaehushru *bin* Kaus Irani. (Daftar Ashkara Press; 1856). (11) *Zarthoshti tatha Esài Dharam Sambandhi mukhtesarma tapas* : (A Brief investigation into the Zoroastrian and Christian Religions.) By Cowasji Muncherji Modi. (1857), (12) *Lotfo* : (in verse) : By Hormusji Naoroji Sakhlatvala, (1857) See, in this connection, page 181 of *Cama Memorial Volume*,—M.M.M.]

For a critical discussion on statements made by the Rev. Dr Wilson, in his lecture on the *Vendidad Sade*, and in his book, *The Parsi Religion*, see pp. 42-56 of the Gujarati Proceedings of the 'Zarthushti Din-ni khol karnari Mandli, vol. II of 1891.—M.M.M.]

and it must be admitted that they have succeeded. For information on this head our best guide will be the authorized utterances from amongst the community itself.

In 1858, Mr Dossabhai Framji Karàkà, a Bombay Parsi,—a young man at the time, with every prospect of a brilliant career,—devoted a complete book to the subject of his community. Strongly attached to England, he had, at the age of twenty-eight, published, in Gujarati and Marathi, *The English Râj*, (or 'Rule'), with the object of bringing out the benefits accruing to the natives of India from European occupation of India. In his book on the Parsis,(283) written in the purest English, as became, by the way, a pupil of the Elphinstone Institution, he boldly entered on a sketch of their history, customs, and their religion. This rapid sketch (in 286 octavo pages) [of the 1st ed.] he closed with the statement that his (Parsi) contemporaries were very different from the previous generation, and he augured an upward progress for the future. He was not mistaken. (284)

On March the 13th, of the year 1861, in a speech (285)

283. Dossabhai Framjee: *The Parsees: Their History, Manners, Customs, and Religion*, (Published in London: 1858). Twenty-six years later, a new edition, [in two volumes], enlarged and recast, was issued. It is this edition we have had occasion to quote from and of which we shall make very frequent use.

284. At this moment, [in the year 1896], in the very heart of the community, Mr [afterwards Khan Bahadhur] Bomanjee Byramji Patel was tracing [in the form of 'Chronicles'] the history of the political, religious, and civil life of his co-religionists, from their settlement in India, and commencing his great work, the *Parsee Prakash*, which must remain the most remarkable monument of the disinterested and persevering efforts of a man of courage and intellectual culture. (See: moreover, the *Introduction* to *Les Parsis*) [printed also in this English edition.]

285. Max Muller considered this Lecture so interesting that, in the month of August 1862, he took the trouble to bring it to notice,

delivered at Liverpool, before the *Society Philomatic*, Mr Dadabhai Naoroji, [afterwards a Member of the House of Commons of the English Parliament], pointed out, in public, the great change which was in course of progress in the Parsi Community, and declared that there was, at that time, a difference as great between the two factions which divided it, as there had originally been between the English and the Parsis; and that, this was due to the system of education which had been in force for the previous twenty years. It need hardly be said that such a change had not been effected without encountering lively opposition.(286) Through their singular assimilative power,—not by slow and gradual effort,—the Parsis had, at one bound, attained a culture quite European, and a gulf had been opened up between those who had systematically rejected it. So marked was the difference, that the speaker (Mr Dadabhai Naoroji), in describing the customs of his co-religionists, declared that not one of the details supplied by him could be considered applicable to the *whole* community. Between the two extreme parties,—the one out of respect for tradition, loyal to their customs, the other hurrying towards the advantages of European civilization, —a moderate party, uncertain how to choose, was pressed by the one party to pronounce in their favour, and so strictly watched by the other as to make this impossible. So that, some timid members of this faction got so far as to claim their right to belong both to the reformers and to the orthodox, and to be,—at once,—adherents of ancient traditions and supporters of liberal measures! One example,—taken from daily life,—

and to write a long article on the subject, in his *Chips from a German Workshop*, (French translation by E. Harris, under the title of *Essai*, etc., 2nd ed.) (Paris : 1872.)

286. [And, I may add, with somewhat melancholy pleasure, as it encounters even at the presentday in the 20th Century A.D. !—M.M.M.]

perfectly illustrated this position. When one states,—said Mr Naoroji,—that the Parsis use knives and forks, one must do so with the reservation 'some', not 'all.' In one house, one may see a table arranged with all the luxury of that of the English. In another, on the contrary, the master of the house follows the Hindu fashion, squatting on a mat with all his viands, in tiny plates, laid on one large tray, set upon a stool four inches high. At one side, a polished brass cup or goblet contains his drink, and his fingers serve him for knives and forks. Now, it is not that this worthy Mazdean cannot afford to buy a European fit-up, but that he prefers his ancient style of living. All change is repugnant to him,—the natural effect of a too sudden adoption of a style, hitherto unknown, and forced by English education.

We will follow out Mr D. Naoroji in this interesting study, bearing in mind that it goes back to the year 1861, and that, many of the observations do not apply to the present state of affairs.

He began by dividing the Parsis into two classes: the Orthodox, *i.e.*, the 'old class,' and the Reformers, *i.e.*, the 'young class,' as denominated by the oppositionists. Following Mr Naoroji, this is what an orthodox Parsi does, or rather, at one time did, during the day.(287) After having said the prayers of the *kusti* the orthodox Parsi would rub his hands and feet with the *nirang*,(288) which he would then remove with water: (289) take a bath, if he so wished, and would again recite the *kusti*

287. [For a long note, in the French edition, see Appendix affixed at the end of this Chapter.—M.M.M.]

288. [*Nirang Gomez*: See Appendix at the end of this Chapter. —M.M.M.]

289. When [an orthodox] Parsi or a priest [in holy orders] wishes to wash off the *nirang*, he requires the assistance of another to pour the water because, previous to the rite of *nirang*, and while the hands are soiled with it, he can touch nothing. If he be alone then he must

prayer. If he shaved, or relieved himself during the night, a bath would be imperative, otherwise he could engage himself in no work. Having cleansed his teeth, he would recite the prayer of the *kusti* for the third time, and conclude his ablutions with the usual devotions. Then the orthodox Parsi would breakfast alone, in accordance with the purely Hindu fashion.(290) The mistress of the house

take the vessel by his handkerchief, or the hem of his *sudreh*, and pour out the water, first, on one hand, and then hold the vessel by that hand and then wash the face and the feet.

[To foreigners, from Europe and America, I would suggest a visit to Udvádá,—the principal seat of orthodoxy, due to its being mostly inhabited by members of the ancient priestly *mobed* families,—in order to notice these usages even now in vogue, and so graphically transcribed by the French authoress. In Bombay, these orthodox,—but, certainly highly hygienic,—practices are not to be seen commonly in vogue.—M.M.M.]

290. With the Hindus, dinner (the *bhojana vidihi*) has a quite religious ceremony which expounds the exclusion of outsiders. The men, seated on the ground, are served by the women of the family. They are offered rice with various condiments and the usual sweetmeats, on large *banana* leaves (*patasas*). No one sits down without having completed certain religious rites. First, the *acamana*, or drinking water for interior purification: next, of prayers taken from the *Taittiriya Brâhmana*, to ask a blessing on the outer world, and all that it contains; lastly, to strengthen the nourishment, they are about to partake, etc.—H. Lord was of opinion that, while the Parsis had great religious freedom in the matters of food, they did not take full advantage of it, out of consideration for the Banians, with whom they lived, and the Moors under whose government they existed. However, according to him, they ate apart, considering this the best means of conserving purity and cleanliness, and convinced that, by eating with others, they would contract of their impurity. It was this mistrust that, for a long time, debarred the Parsis from accepting European sweets and pastry.

[Even at the present day, the priests in holy orders,—but not those Parsis who are 'priests' merely by birth, (*i.e. athornan*), having been born in a priestly family,—will not eat any food or stuff cooked or prepared by any one but a Parsi, and this is very strictly followed by them.—M.M.M.]

did not appear. The other members of the family,—men and boys, and even the little girls,—would join in the repast, the ladies excluded therefrom, and they would take their meals after their husbands [and other male members of the family.] If two or three Parsi-men breakfasted or dined at the same time, (not together, out of the same plate), each had a mattress for his seat, or some sort of box or *coffre* and, in front of him, would be placed a brass round tray of the size of a large plate, on which viands composing the repast would be arranged in small heaps. Sometimes, these would be served in small-sized saucers. Knives and forks are not used by the Orthodox. Fingers only serve them as such. When eating out of the same plate with another, care is taken, and must be taken, not to put the fingers into the mouth, but to adroitly pitch the morsel into it. Should a morsel miss and let it fall [so as to let the fingers touch the lips], the hand must at once be washed before touching the plate again. Similarly with water. It must be poured into the mouth without the goblet touching the lips. Moreover, he must never touch the inside of his mouth. Everything, thus coming in contact with the mouth, becomes impure and must be purified at once with water. This is why,—when drinking out of a glass, and having regard to the company, or the occasion, or place, as one cannot wash his hands peremptorily,—he must hold his glass by means of his kerchief [or some other piece of cloth]. This custom still exists among [only a small fraction of] the Orthodox who are obliged to have mutual intercourse with Europeans. (291)

[The reader needs be reminded that, for present day usages and customs, all that has been described above has reference strictly to the most orthodox only, and is

291. [For this note see Appendix at the end of this Chapter.—M.M.M.]

noticeable only in some families, or with the *mobeds* exclusively.] [292]

The master of the house then attends to his business-affairs, and, at midday, is again present at another repast, preceded by prayers, or at least by the recitation of the *kusti* prayer. Late in the afternoon, when freed from the toils of business, he proceeds either to the sea-shore,[293] [if any in his town of residence] or to the fire-temple, [294] sometimes to both, to say his prayers, which

292. [I make this note here in order to clear up any confusion that may arise in the minds of non-Parsi readers of Miss Menant's description.—M.M.M.]

293. No more pretty and touching sight can be imagined than this imposing presence of the faithful on the strand to say their prayers. All travellers have been struck with it. Here it may be remarked that the pious functions and ritualistic prayers of the modern Brahmin are more numerous than those of the Parsis. Five hours a day scarcely suffices for the purpose. The time, thus employed, is often snatched from intellectual pursuits,—a great hindrance to the progress of education.

294. [The "fire-temple" may be either the *Atash-Beheram* or a *Darimeher*, commonly called *Agiari* by the Parsis. I have elsewhere distinguished and explained these terms.

A *dar-e-meher*, *i.e.* 'the port or porch of Meher,' is a temple where religious ceremonies are performed. It also contains fire; but that fire need not be the sacred fire of the Atash-Adran or the Atash Beheram.

In 1891, a series of references were made by Monier Williams to K. R. Cama. In one of these, he referred to the statements, made by Herodotus and Strabo, that the Parsis of ancient times did not have any building to say their prayers in, but that they offered them on open tops of mountains, before objects of nature. Monier Williams inquired if this statement was in accordance with what is contained in the *Avesta*. Mr Cama replied that from *Vendidad* III. 1: V. 39-42 and VIII it could be inferentially concluded that there must have been some fixed structures for the offering of prayers. See p. 160 of the Gujarati Proceedings of the 'Zarthoshti Din-ni khol karnari Mandl,' vol. II of 1891.—M.M.M.]



A Parsi saying his morning prayers before the hearth-fire in a censer.



On the slopes of the sea-beach, in Bombay,

Parsi men and women offering prayers to Ahura-Mazda, the Supreme Lord of all the Elements.

"No more pretty and touching sight can be imagined than this imposing presence of the faithful on the strand to say their prayers."—Mlle. Delphine Menant.

"The Parsis face the fire, as also they do the sun and the sea, because, in them, they picture to themselves the hidden Light of Lights, source of all life, to which they give the name of Ormazd."—(see p. 245, *ante*)

"Our Aryan forefathers worshipped the Sun, among other powers of nature. By "worship" I mean not simply reverence for what is very sacred, a symbol of Deity so splendid that man bows his head before a glory that calls the thought of God overwhelmingly into the mind and heart. In that sense you yourselves [Parsis] are Sun-worshippers, and I have a strong fellow-feeling with you. To watch that kingly glory sink into the sea, or spring up to follow the rosy-fingered Dawn, how it fills the soul with awe! how sure we feel that God is passing by!"—Rev. Dr. Hope Moulton.

"Nor do I ever expect in all my life to witness a religious ceremony which will so powerfully affect me as that of the Parsees on the beach of Bombay."—Andrew Carnegie. "I say Amen with all my heart to Mr. Carnegie."—Samuel Laing: *A Modern Zoroastrian.*

he repeats, for the last time,[295] before the evening meal and also before turning in.

The same religious observances are incumbent upon the women of the orthodox class. But, at the date this description is applied, in 1861, their ignorance did not permit of the strict discharge of them, as the prayers have to be said [as even in the present generation] in the language of the *Avesta*. Confined to their apartments, as a result of the Mahomedan conquest, their only recreations were those of family fêtes, followed by works of piety. Hence sprang an intense concentration on home-life and a praiseworthy zeal for the perpetuation of customs bequeathed by tradition. The position of this little Iranian community, settled in the midst of the miscellaneous peoples of Gujarat, further inclined them to that unique mode of life which had been their safeguard for ages, and which had enabled them to loyally preserve the sacred trust of their faith and of their nationality.

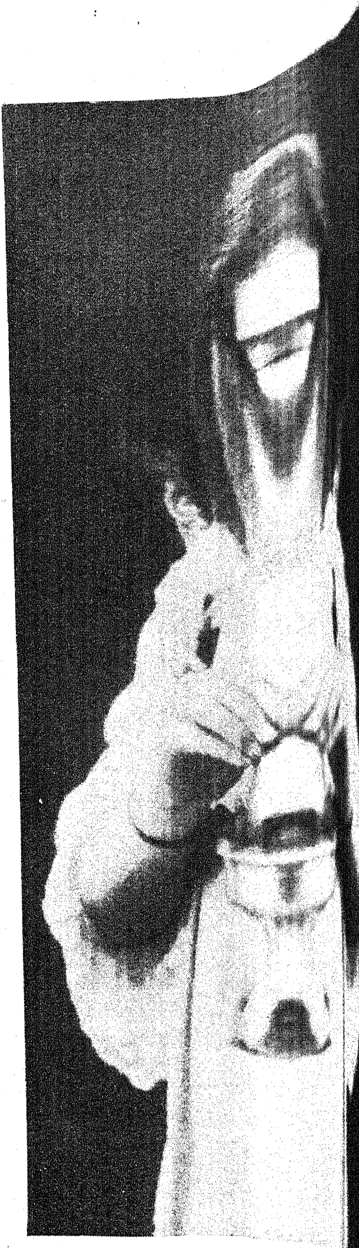
Touching the 'Young Class' [296] Mr Dadabhai Naoroji pointed out the subjects on which serious difficulties had already arisen. In regard to the *sudreh* and the *kusti*, no objection had been openly formulated, although the question had been asked whether it was not possible to become a Mazdean [297] without the investiture of these sacred badges; but, for the *nirang*,

295. [See Appendix, at the end of this Chapter, for this note.—M. M. M.]

296. [This expression appears in the French edition, and therefore has been retained by me here. 'New School' appears to be the more correct expression.—M.M.M.]

297. [*Mazdean*: "The name of Zoroaster's religion, as used in the Parsi sacred books, is "Mazdayasni," that is to say "Mazda-worship," Mazda being the name of God. It is used in direct opposition to "Daevayasni," or the worship of the Daevas...........It is clear that the religion of Zoroaster teaches the worship, not of many gods, but only of the One True God, Mazda. "...*Zi Mazdaonho-dum*," says Zoroaster, "Be you the worshippers of Mazda only." (*Gâthâ* II, *Hâ*

ine], and its use,—spoken of
evolting," (29 8) — he started a
Reformers maintaining that the
: contained no formal injunction



PERFUMING TH

"True to her ancient faith, her devotions and her ablutio particular ceremony of perf *Boswellia Serrata*], a practic

Note.—The

ya dregvat daena' "They the oppres-
the Daeva-worshippers, which is the
III, *Ha*, para. 4). And, accordingly
aith as follows:—'*Mazadayasno ahmi=*
'*Fravarane Mazadayasno Zarathush-*
I confess myself to be a worshipper of
an opponent of Daevas (=false gods),
a." The laws of Ahura, here referred
Ormuzd. It is easy to find, in the
, a similarity to the '*kalema*' of the
hich says: 'There is no god, but the
prophet of God.'"—S.D. Bharucha:

has entirely renounced this revolting
e *old school* remain faithful to it," etc.
153.)

at, some time ago, attempt was made,
class, to introduce a good and equally
European disinfectant, for the *nerang*,
s house. But this seems an isolated,
reconcile the orthodox party to more
eet and supply the necessity for which
utilized in ages gone by. Later on,
egard to the 'nirang' and the origin of

in his *Zoroastrian Theology*, makes
his chapter on the "Reform Move-
ival in the 19th century A.D. and
troversy over the religious practice of
he reformer declared that the filthy
, and should be done away with. This
usness in the orthodox believer. He
purifying qualities, and its use should
ied that 'it may indeed have served as
infancy, but in these days of better
y cleanliness, we need no more of



Before the hearth-fire.
Saying her *Hôshbàm* (morning) prayer.



In the open air.



At the water-well.

SAYING THEIR PRAYERS OF PRAISE FOR THE THREE ELEMENTS OF NATURE.

The Times Press

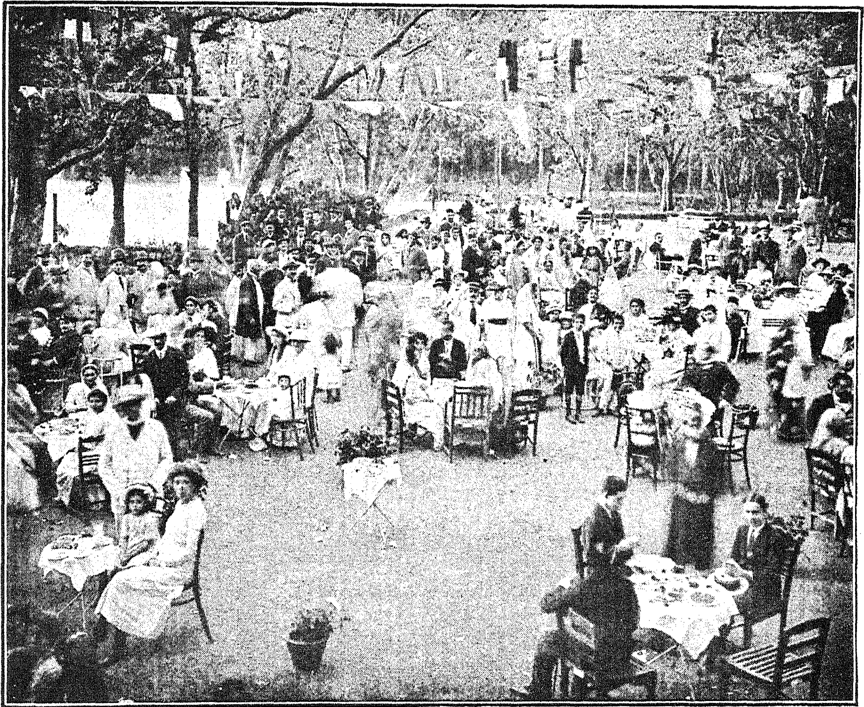


PERFUMING THE HOUSE WITH FUMES OF SANDAL-WOOD AND *LÔBÂN*.

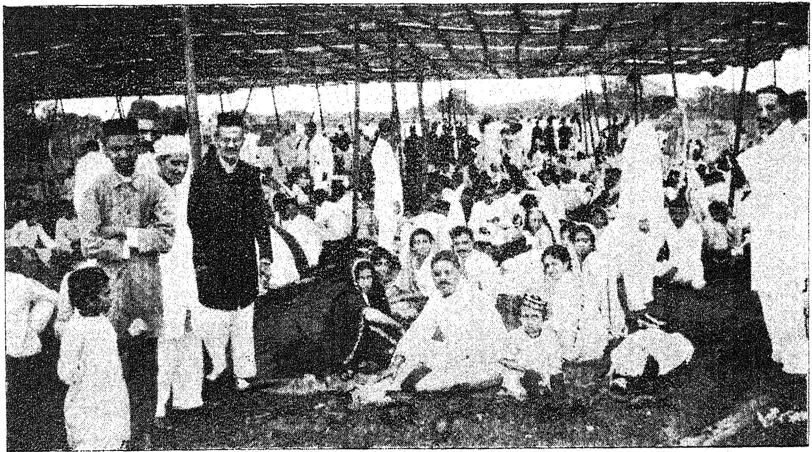
"True to her ancient faith, the house-wife is out before the break of dawn, after having performed her devotions and her ablutions, opening the front-door to let in fresh air, and then proceeds to the particular ceremony of perfuming the house with fumes of Sandal-wood and *Lôbân* [resin of *Boswellia Serrata*], a practice equally in vogue in the most wealthy Parsi households."—Mlle. Menant. (See p. 349, *ante*.)

Note.—The picture here re-produced is for an evening fumigation.

The Times Press



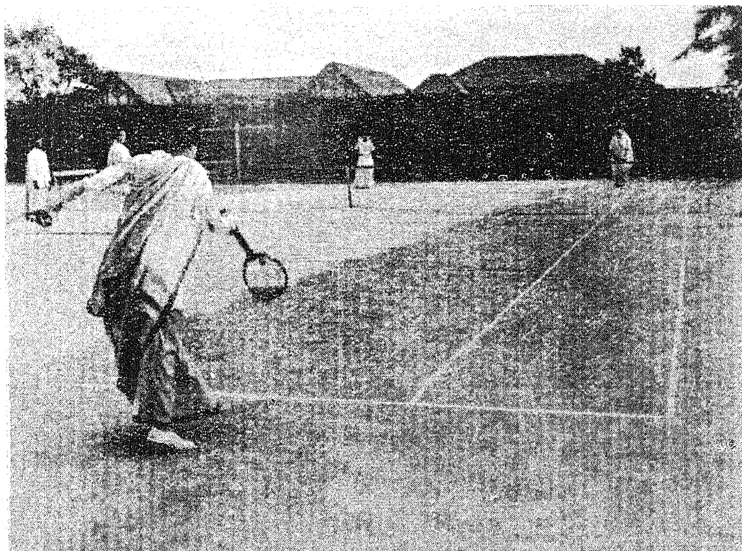
An "At-Home" Party to the Visitors—of all Nationalities—
on a Hill-station near Bombay.



Parsi Families enjoying an Open-air Picnic in the orthodox style.
"THE OLD ORDER CHANGETH, YIELDING
PLACE TO NEW."

The Times Press.





At the Princess Mary Ladies' Gymkhana in Bombay— Parsi Ladies at Tennis.
(From snap-shot photos by F. M. M. Murzban, Esq.)

The Times Press.

on the subject. The Old Class adduced the writings of early priests, and certain passages from the *Zend-Avesta*, but which were rejected by their antagonists as wholly irrelevant. The result was, that the 'young class' abandoned the use of the *nirang*, while some of the 'Old-Class' had their faith shaken in its efficacy.

Next came the large question of early-betrothals, and of early-marriages, the abolition of which became pressing in proportion as education advanced. But the whole community seemed, at first, to reject such a reform, though at least many approved of it. The majority remained neutral for fear of incurring the censure of the [Parsi] Press, and of fomenting family discord. This question was closely bound up with that of education, which, in its course, tended to abolish the customs of seclusion and of unsociability, and to accord to women the rights of serious and rational instruction, and of quitting their retirement. At the date of Mr Naoroji's lecture, some ladies had begun to take part in the family meals; but, two years earlier, (1859), when an attempt had been made to admit them to the drawing-room and the dining-room, the innovation had been described as "dangerous." The chief argument was drawn from the [alleged] disastrous effect of this custom in

the dirty stuff'. 'But the liquid',—expostulated the orthodox,—'has other latent qualities too. It repels the demoniac powers that happen to take possession of man during sleep; what greater proof, in truth, of its mysterious power can be had than the fact that, when once consecrated, it never becomes putrid?' Tracts and pamphlets were issued on both sides, and a heated controversy ensued in the Parsi Press. The reformer to-day has given up the practice altogether, but the orthodox continues still most scrupulously to use it every morning."

I must, however, add that the statement that the "consecrated" liquid "never becomes putrid," *is* indeed a truth and needs explanation by scientific men. I have dealt with this subject of *nerang* or *gaomez* at greater length in a later Chapter.—M.M.M.]

England, such as the numerous cases of divorce and domestic troubles which were attributed to the mutual intercourse between the sexes. Nor had the out-cry been less bitter at the establishment of a girls' school. 'Twelve years had elapsed,'—exclaimed Mr Dadabhai Naoroji,—'and the very persons, who were most opposed to this advance, have, in their turn, become ardent promoters of instruction, and zealous guardians of our schools'. Thenceforth, public opinion became gradually unanimous in favour of female education which raised women from the position of mere slaves, to that of bright and responsible companions, capable of understanding their husbands' duties, and sharing their joys and sorrows. One difficulty, at that time, awaited solution,—the lack of mistresses in the girls' classes. In a word: How to make capable mistresses when a child went to school at the age of six and left it at twelve! Early marriages were thus a serious obstacle to the recruiting of the teaching staff. In the Chapter especially devoted to "EDUCATION" we shall see how progress in this respect has been rapid and satisfactory.

As regards the mode of taking meals, the 'young class,' in 1859, accepted the chairs and the tables, the glasses and the plates, the knife and the fork, which all displaced, with advantage, the Hindu style: and it simultaneously gave up their everlasting ablutions, much however to the disgust of the orthodox class. As to restrictive measures, in the matter of ruinous outlays on marriages, it might have been imagined that, considering their Hindu origin, it was only necessary to remind the Parsis of their own customs. But, on the contrary, the struggle was very keen. An Association, of which we shall have occasion to speak further on,—the *Ráhnumái Mázdáyásná Sábhá*, (meaning 'The Society to Guide the Followers of Mazda'),—set to work, [since the 3rd of August 1851], by meetings



(Half-tone enlargement from snap-shot photo. taken by F. M. M. Murzban, Esq., specially for *The Parsis in India*.)

I.—VOTARIES OF THE WHEEL.

Note.—Parsi men utilize the Bike and Motor-cycle for business as well as pleasure. Parsi Ladies' enthusiasm for the Bike is now flagging. Auto-mobiling is now more in vogue.

The Times Press.



(Photo taken in 1907 A.D.)

II.—VOTARIES OF THE WHEEL.

The Times Press.

and by gratuitously distributing publications, to reduce marriage to a simple ceremony, and confine its festivities within reasonable bounds, according to individual means. The same was the case with funeral expenses. The opponents of innovation, in their turn, organized, [on 30th October 1855], a Society to safeguard their interests, and this Society they styled the 'True Guide,'—*i.e.* the only proper guide for the Mazdeans,'—and called it the *Ràhe-ràst-numai Zarthushtiàn Sabhà* (Association). (299)

299. [In later times, the late Mancherji Kavasji Langdànà,—a name handed down to posterity, by his annonym of 'Mansukh',—may be instanced as a leader of the "old school," (or "class," as Mlle. Menant chooses to call it.) His lectures and lay-sermons, and his writings in his weekly newspaper called *Satya Mitra* (='Friend of Truth'), and elsewhere, were, at one time, very popular among those who shared his views. Later still,—*i.e.* in the present generation,—we have writers of the class of Ervad Behramji Kharshedji Dordi, whose collection, in a book-form (in two editions), of his contributions, in the Gujarati language, furnishes us with materials which are certainly instructive and suggestive, if not educative, in so far as his and the late 'Mansukh's' warnings to the Parsi community against a too precipitate and blind an imitation of all that is western in ideas,—social and moral,—are concerned. Although somewhat late in the day, the late K. N. Kabraji,—editor of the most go-ahead social reformer, the *Rast Goftar*, a weekly Gujarati Parsi newspaper of Bombay,—had to cry "halt" when he noticed that the so-called "reforms" were going with a great of deal of rash and excessive haste among the Parsis of the present generation! And even among the 'New school' (the 'new class') men, we have Parsis who have contributed to social literature, holding out signals of warning against a degeneration that has been by them considered to loom, in the distance far or near, over the Parsi community. Of this class, may be instanced the writer of *Present Aspects of Female Education amongst the Parsees*, and who is now generally identified with Mr Naoroji Manekji Seth,—a scion of the Seth family, whose history, embodied in a splendidly got up book, has been published by his nephew the late Jalbhai Ardesir Seth. As for details of the work accomplished by the *Rah-numai Mazdaysna Sabha*, and lectures delivered in connection therewith, see *Parsi Prakash*. Vol. I, pp. 568 *et seq.*—M.M.M.]

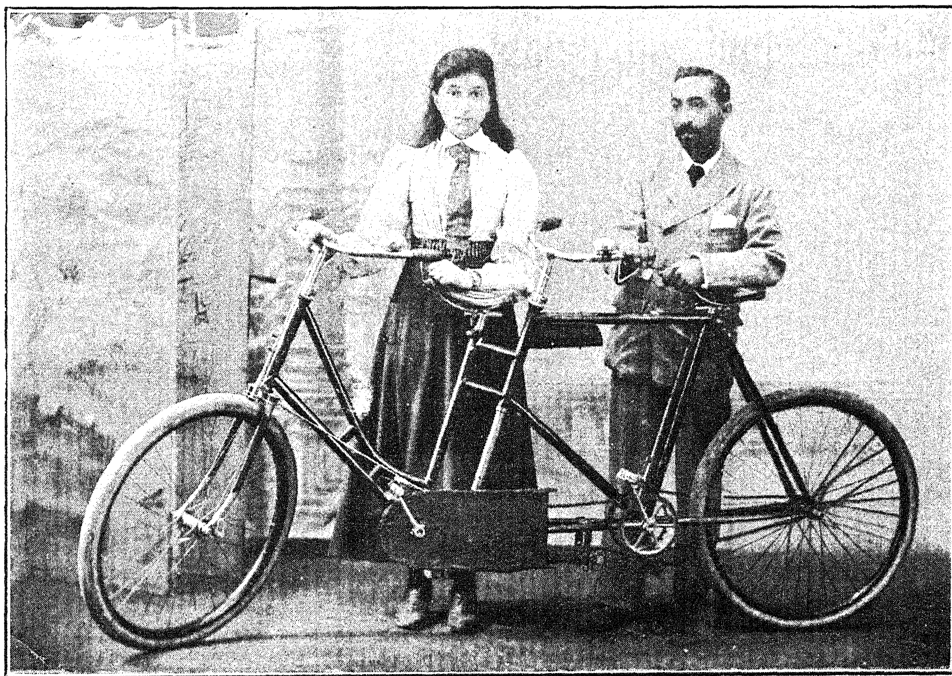
At the close of his lecture, the eminent speaker,—Mr Dadabhai Naorojee,—expressed a hope of seeing obsolete customs speedily vanish, and harmony established between the two factions.

[Fifty-four] years have now, [in 1916], elapsed, and yet all reform has not been accomplished. The Orthodox party and the Reformers continue the contest. The old ways have been heavily breached and European-life has penetrated further and further within the walls. We have lived side by side with Parsis of the upper classes, we have taken short journeys in their company, and nothing, either in their dress or their manners, distinguished them from the English around us. Why should they hopelessly adhere to habits borrowed from alien peoples, with whom their life, as exiles alone, connected them? How should their abandonment of these taint the purity of their faith? Is it comprehensible, for example, that a young man, educated in one of our European Universities and returning to Bombay, could submit, without repugnance, to a mass of obsolete practices, such as that which obliges him, on his wedding-day, to perambulate, with all the Hindu ceremony, when he is an engineer, or a doctor, or a lawyer, who has mixed in the social life of our capitals? He [did it and in a few cases even now] does it, nevertheless, with a good grace, in deference to the wishes of his [orthodox] elders, but at heart, he must long for the power to extricate himself from it [completely]. And one day or other he will do so, [and that, too, not before long]. (300)

300. [Referring to this and subsequent paragraphs, Miss Menant sends me a note saying:—" All these views are my own. I am wholly responsible for them." And at foot of p. 87 of the French work, the authoress sends me this pencil-note:—" Kindly read these paras. with great attention. I know they are approved by clever people, but the Parsi stand-point may be different. So you will add in foot-notes whatever corrections you will like in the English edition." It will be



Taking his Morning Constitutional

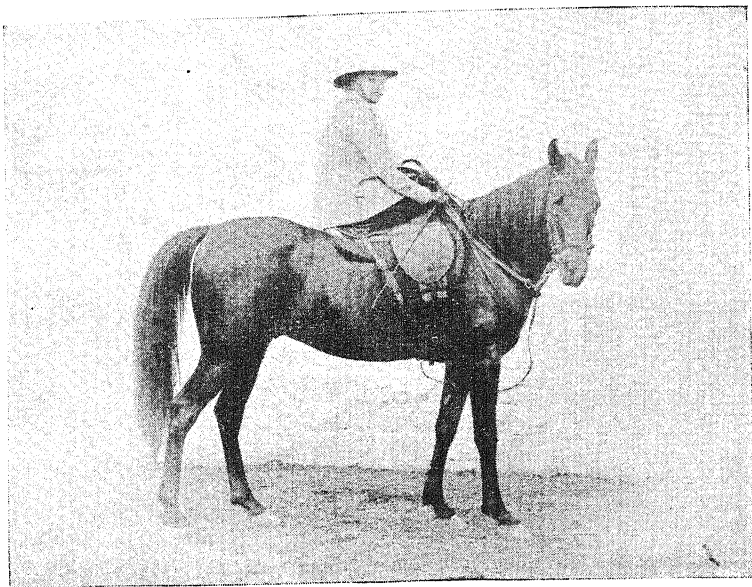


The Times Press

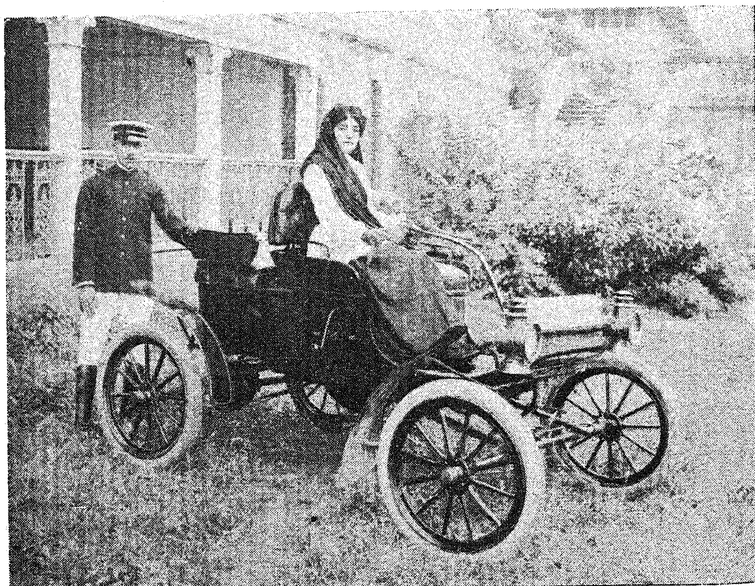
A Parsi couple ready to start on their Tandem Bicycle

Note—The same lady is to be seen driving an auto-mobile, on p. 324 D, *post*.

III.—VOTARIES OF THE WHEEL



Miss Hamàbài Framji Dinshàh Petit

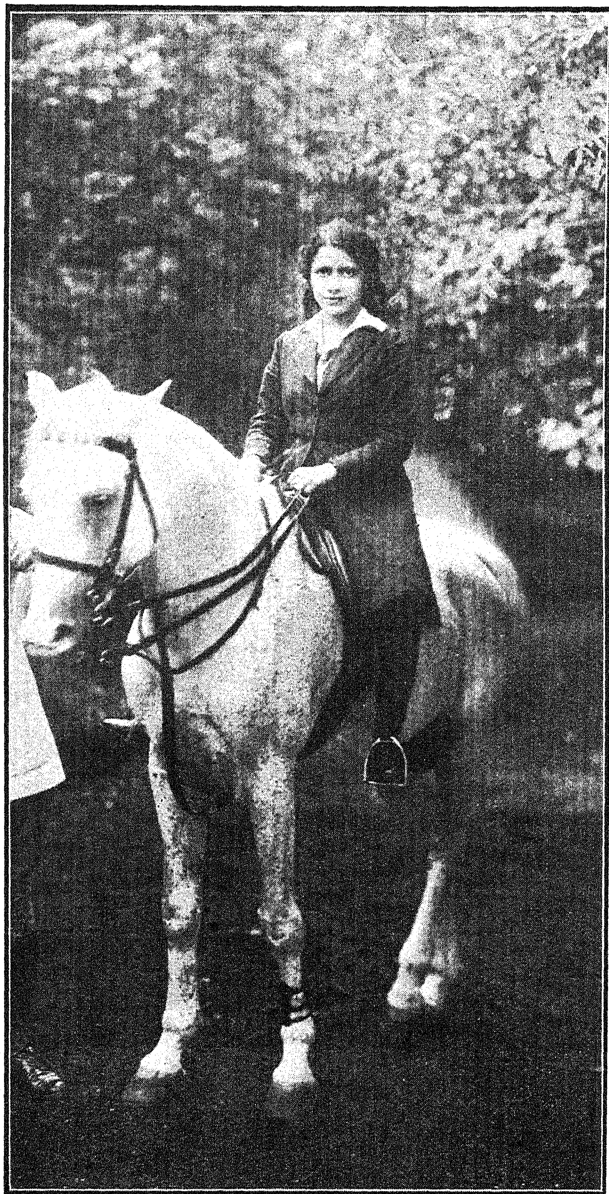


The Times Press

Miss Hamàbài Framji Dinshah Petit
(A grand-daughter of Sir Dinshah M. Petit, the 1st Baronet.)

Driving an Oldsmobile Motor Car, when auto-mobile cars were *first* introduced in Bombay—in fact in India.

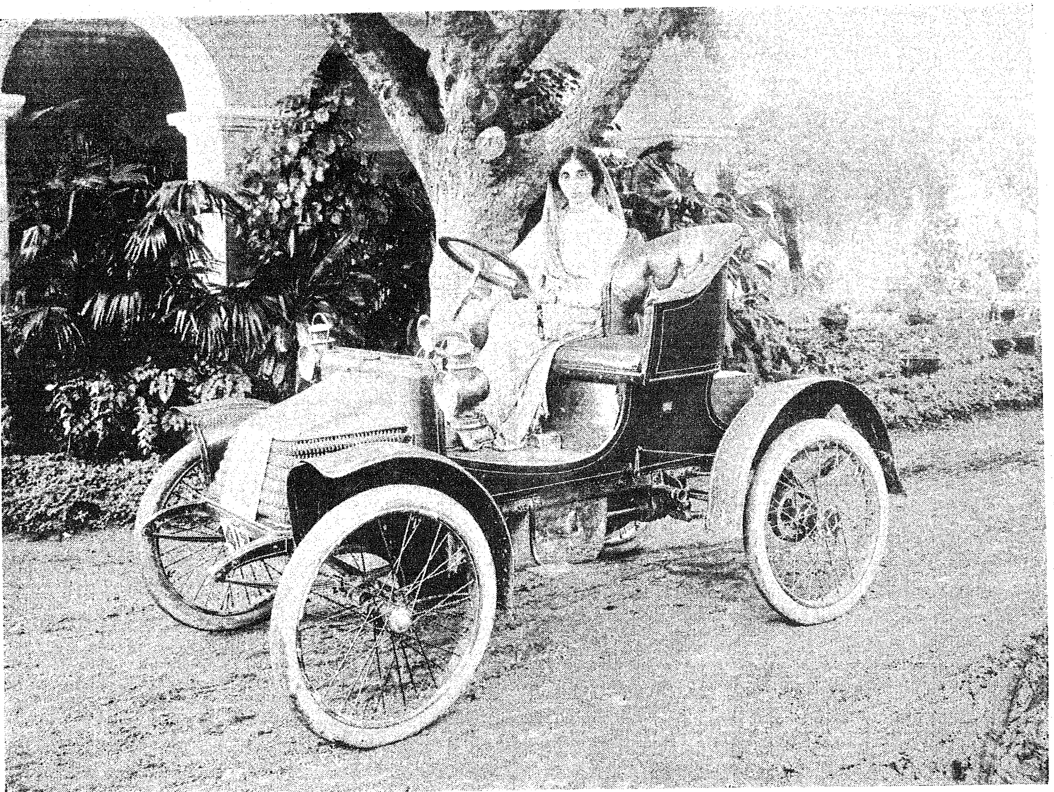
A NOTABLE PARSI SPORTS-WOMAN AND A KEEN MOTORIST



The Times Press

MISS HIRÁBAI JEHANGIR BOMANJI DINSHÁH PETIT.

(A great grand-daughter of Sir D. M. Petit, the 1st Baronet.) Out riding in Matherân, a hill-station near Bombay.



The Times Press

A PARSI LADY DRIVING A MOTOR CAR

The *first* Parsi lady to win His Highness the Agà Khàn's Special Challenge Cup for long-distance competition in 1906 A.D.

Note—The same lady is to be seen in the tandem bicycle picture on page 324 A.

Among all these customs, one must distinguish between those which have been borrowed from the Hindus, and those which rest upon the authority of special compacts charged with the handing down of their traditions from age to age. To the abandonment of the former, there can be no serious objection. With the latter, the question is more delicate. We shall presently see the richness of the sacred literature. (301) By the side of the *Avesta*,—the extreme simplicity of which on the dogmatic side is, according to Max Muller, one of the reasons of the Parsi's attachment to his religion,—stands a series of books edited in the Pahlavi and the Persian languages,—for example, the *Shdyast la-Shdyast*, (302) the *Revayats*, (303)

interesting to learn how far Miss Menant has stuck to or modified these "views" since her visit to India (in 1903), particularly after her long residence, in Bombay, among Parsis.—M.M.M.]

301. [In order to save long explanatory footnotes, by me, regarding the contents, etc. of many of the religious books of the Parsis, I have deemed it more convenient to draw up a "Supplementary Chapter", entitled "Religious Literature" and have appended it at the end of this English edition of *Les Parsis*. In this Supplementary Chapter all the more important books, that appertain to the religion of the Parsis, have been set forth and described by me.—M.M.M.]

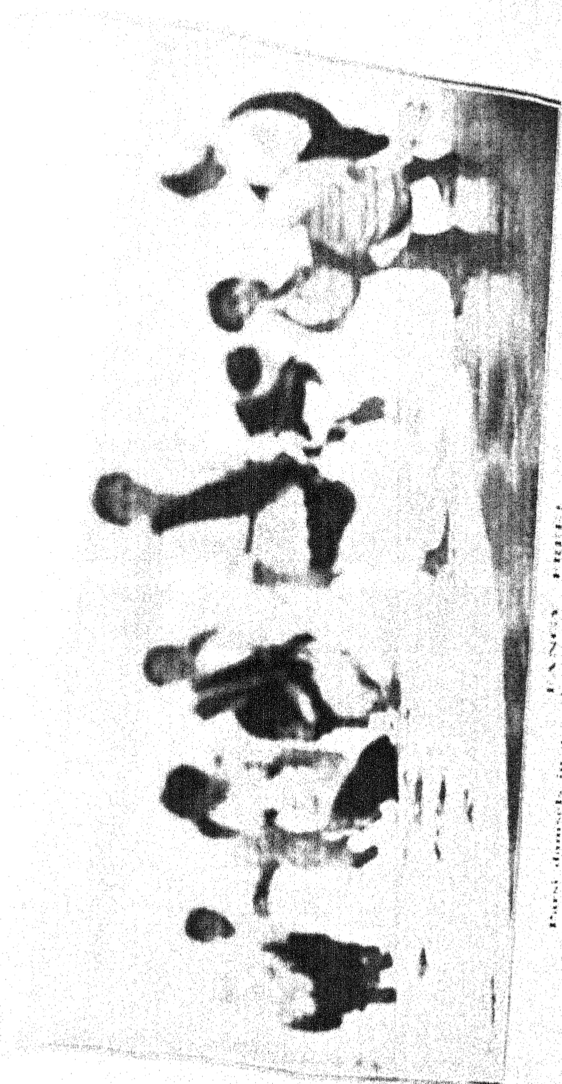
302. *Shdyast la-Shdyast* : So called, in modern times, from the constant use of the formula *Shdyast*, 'Expedient', and *là-Shdyast*, 'Not' Expedient', [or 'licit' and 'illicit'.] This treatise contains more than 10,000 words, and deals with sins, good works, various modes of purification, the use of the sacred badges, and several other subjects [such as miscellaneous laws and customs ragarding sin and impurity.] European scholars occasionally call it the Pahlavi *Rivayet*.—For the manuscript date of edition and English translation, see West: *Pahlvi Texts*, Sacred books of the East Series, vol. V, Part I, Introduction, p. LIX.

[It is said to have been written about the end of the Sassanian dynasty, in the middle of the 7th Century, A.D.—Casartelli reckons the book as a treatise on moral theology. See my chapter on "Religious Literature", *post*— M.M.M.]

303. These *Revàyets*, [generally known as the 'new Revayets', as distinguished from the 'old Revayets' written in the Pahlavi language

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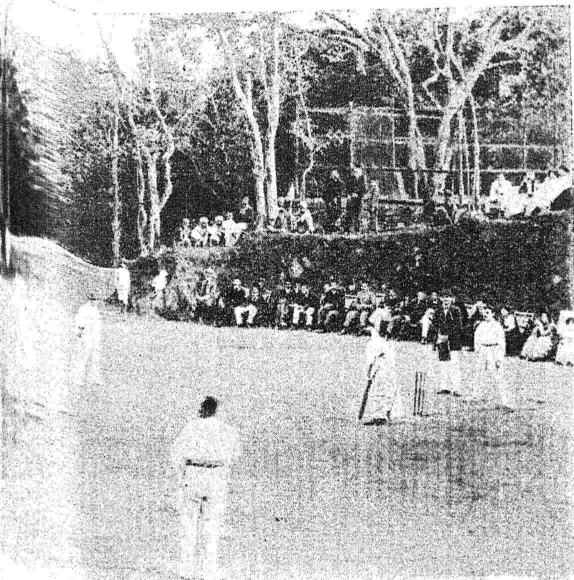
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CRICKET.
ADIES *versus* GENTLEMEN.
astime for Parsi Ladies on Hill-stations,
and even in Bombay.)



RICKET TEAM.
Ladies *versus* Gentlemen.
ket in India, see a later Volume. "The modern
the national game of their esteemed (British)
from the *Shah Nameh*, of Firdausi, the great
ball-bat (*Chougan-gui*) though not like that of
cestors, the ancient Persians. The game was
only in the later Sassanian period, but also in
dynasty. The young and the old, the rich and
ealthy exercise and recreation. Even friendly
ged under the captainship of the leading men of
s this game *Chougan-gui*. 'Chougan' means a
hich the game is played. 'Gui' means a 'ball'.
as on horse-back."—J. J. Modi.

The Times Press.



FANCY FREE!

Parsi damsels in a secluded spot on a sea-beach near Bombay.

" It was relief to quit the ken
And the inquiring looks of Men."—Trench.

(Half-tone enlargement from a snap-shot photograph.)

The Times Press.

may, often enough, cause some embarrassment to Zoroastrian casuists.

The questions at issue are: To what point is it obligatory to meekly follow tradition? May not one release one's self from it without doing violence to one's faith? In a word, whether one may not draw a line between dogma and discipline?

Anquetil Duperron, before presenting his readers with a general view of the civil and religious usages of the Parsis in the 18th century, warns them not to be surprised at the incongruities existing between the customs he is about to describe, and the ordinances of Zoroastrian works,—an interval of two-thousand years being sure to produce such shades of difference. He adds: There are few religions in the world which have not exhibited numerous variations: that, the fact is attested by the histories of all nations: and that, the reason lies in human nature. Indeed, have not religions, apparently the most stable, exhibited instances of the most complete changes, whether in ritual or in practice, when their head, or their assemblies, have deemed them necessary?

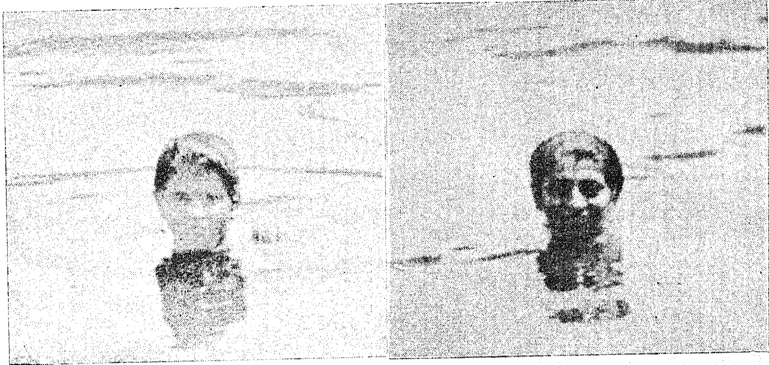
It is obvious that, in regard to the Europeans, so long as the Parsis confined themselves to mere commercial relations, these grave problems and theological difficulties did not involve inconvenience. But, now that a large number of them embrace liberal careers, mingle in political life, and aspire to take an active part in the functions of Government, their disposition towards isolation could not continue. The claims of public-life compel them to sacrifice, not their time-honoured Faith, but some customs incompatible with modern occupations and their new duties.

origin of beings, of the first man, of the introduction of law into the world, of the mission of Zoroaster, etc., etc.

Let us return to Bombay.[305] There we see the Parsis as they present themselves to the European eye. In this city of nearly 800,000 inhabitants, with its various types and mixtures of races, where Englishmen, Hindus, Arabs, Persians, Goanese, Mahomedans, the Portuguese, the Armenians, the Jews, and the Abyssinians jostle one another, the stranger distinguishes the Parsi at once. "Nothing so patriarchal as a Parsi family,"—said M. Grandidier, in [1864],—" the father with his grave face, the mother with her calm look, the children with their lively, mischievous air, offer one of those pictures which I cannot forget." As regards women, he thought their *màthàbànà*,—*i.e.*, their head-covering, of white linen,—gave to their expression, very pleasing in itself, the thoughtful and resigned air of European nuns. He used to see them taking the air, on the Esplanade, in handsome carriages; and every evening, Sir Jamsetji Jejeebhoy, son of the first Baronet, would pass by with his family in his barouche, with four swift thoroughbreds driven by an English coachman. This luxury is only being accentuated with the rolling of years. [And, now-a-days, it is not an unusual sight to see a Parsi lady riding on horseback on the Matheran Hill, or on a bicycle, or driving her motor-car in Bombay. For instance, Miss Framji Dinshaw Petit, the richest Parsi heiress, who has given her fortune to the founding of the *Parsi Girls' Orphanage*, (of which more anon), is to be seen driving her motor-car

305. We cannot give here a description of Bombay, much less enumerate the accounts of it by travellers. For these details we refer to the *Imperial Gazetteer of India*, vol. II, pp. 179 *et. seq.*, and, among French works, to the narrative of A. Grandidier (1862-1864) : *Voyage dans les provinces mèridionales de l'Inde.* See *Tour du Monde* (" Round the World "), XX, pp. 123 *et seq,*—L. Rousselet* (1863-68) : *L 'Inde des Rajahs*, pp. 36 *et seq.* [Emma Roberts: *Overland Journey to Bombay*, 1841.]

* [Miss Menant reminds me that M. Rousselet lived more than five years in India, and is considered a great authority.—M.M.M.]



Mrs. FRAMRÚZ C. GOLVÁLÁ
and her daughter.

An expert Parsi Swimmer in India. Under her training a large number of Parsi ladies have acquired the art of swimming, in the Victoria Swimming Baths,—on the Kennedy Sea-face, Bombay,—owned by Messrs. Dady and Framrúz Cursetji B. Golválá.

Note—Portraits of the lady and of her two children are reproduced on p. 328 B.

(From photos specially taken by Messrs. Bourne and Shepherd, Photographers, Bombay, for *The Parsis in India.*)

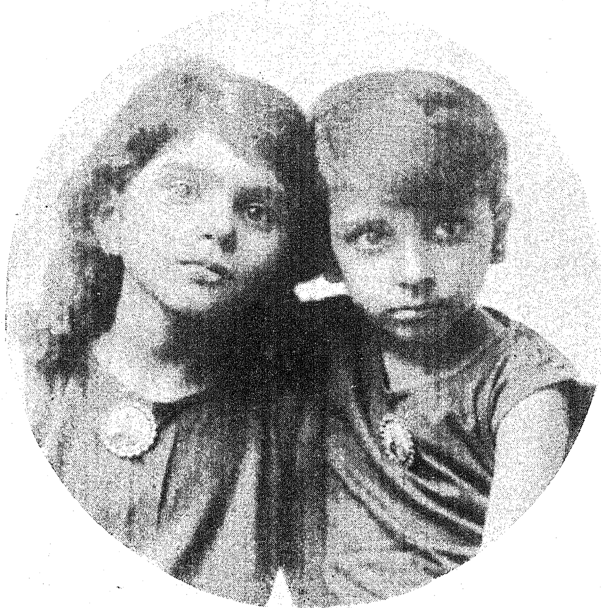
I.—PARSIS AND THE ART OF SWIMMING.

The Times Press.



Mrs. FRAMRÚZ C. GOLVÁLÁ.

Note—On last page, she is to be seen swimming in the Victoria Swimming Baths.



Miss NARGÉZ FRAMRÚZ GOLVÁLÁ
AND
Master KHÚRSHED F. GOLVÁLÁ

Winners of prizes for swimming at the ages of four and three years respectively.

Note—On last page, the girl is to be seen swimming in the Victoria Swimming Baths.

II.—PARSIS AND THE ART OF SWIMMING.

The Times Press.



A Parsi Family in Bombay,

Early XXth Century A. D.



The Times Press.

A Parsi Family in Bombay.

Four generations in 1900 A D.

every evening from her residence on the Malabar Hill to the band-stand on the Esplanade: and many an other Parsi lady, for that matter.][306] And it is just the mixture of English and Hindu customs which shows co-temporary Parsi society by contrast in strange relief. For example, at some of the richest Parsi houses, one may see receptions quite on European style, and, a little later, the same great ladies, who have taken part in these festivities, will not decline to follow meekly, on foot, string of guests at a wedding,—that is to say, to conform to an essentially Hindu custom.

The houses of Parsis in Bombay, at the present day, are the finest in the city. In the 17th century, Mendelslo found the Parsis quartered in one district only, in small, gloomy, ill-furnished houses.[307] Forbes, at the end of the 18th century, stated that the finest villas and the prettiest garden s, at Surat, belonged to them, and, from that time forward, all travellers have made the same observation. Of the present day, may be mentioned the *Petit Hall*, (on the Nepean Sea Road, Malabar Hill), belonging to Sir Dinshaw Manekji Petit : the *Esplanade House* (on the Esplanade, Fort), owned by [the now deceased] Jamshedji Nasarwanji Tata [and, since 1905, by his son and heir Sir Dorab J. Tata, Knt.], [and the more recently built mansion by Sir Ratan Jamshedji Tata, Knt., in close vicinity to his father's *Esplanade House*],—resplendent as they indeed are with the richness of their style, and the extent of their proportions. Mention must be made of the residence of Sir

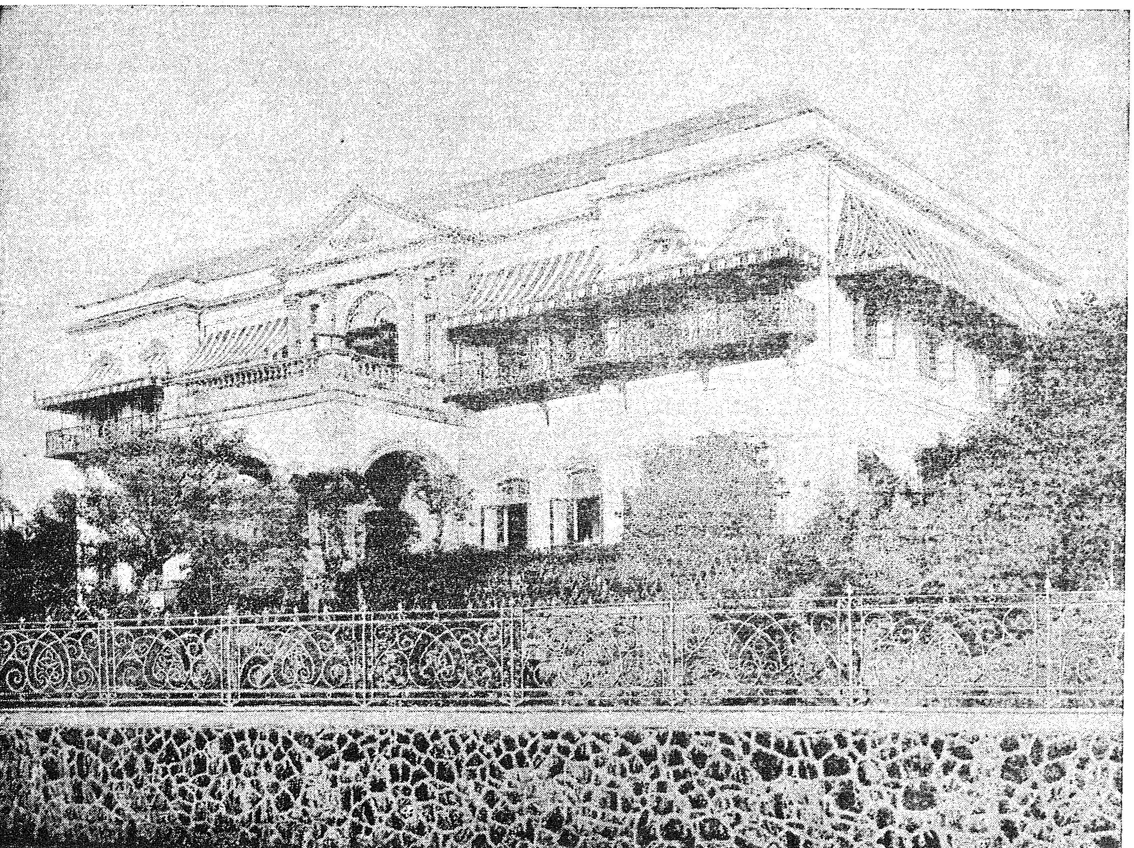
306. [I have added these lines to indicate the latest reforms introduced among the Parsis.—M.M.M.]

307. [Describing the internal arrangement or design of a house, in the Avestaic times, J. J. Modi says that special accomodation was provided for religious ceremonies, for acchouchees, and for women in their periodical illness. (*Vendidad*, XVI. 3, 4, 5, 47, 48.) See p. 243 of the Gujarati Proceedings of the Zarthushti Din-ni khol karnari Mandli, vol. II of 1891.—M.M.M.]

Cowasji Jehangir, Baronet, [on the Nepean Sea Road], of *Seth Minàr*, of Mr Jalbhai Ardesir Seth, [on Pedder Road], and for internal comfort, the pretty dwelling-place owned by the [late] Mr [afterwards Sir] [Perozeshaw M. Mehta, Kt., [on the Nepean Sea Road], and of Mr M.C. Murzban, C.I.E., named by him *Gulestan*, on the Esplanade, Fort. [Quite a number of similar dwelling places, on the style of villas, have been built since the inauguration of the Bombay City Improvement Trust on the outbreak of plague. The best of them may be seen in the locality anciently called the Marine Lines and on the Wodehouse Bridge Road.] A picturesquely built house constructed by Mr Kharas, a Parsi gentleman long resident in Aden, has recently passed hands [and owned by Mr Bomanji, a large mill-owner and merchant, a son of the late Sir Dinshaw M. Petit, the first Baronet.] (308)

In the houses of the higher classes, the furniture is elegant, the service conducted on the European style. In olden times, the guests, by hundreds, squatted on the ground and were served on large leaves of the plantain tree (or *pàtàsà*). This custom, entirely Hindu in origin, survived only for certain occasions, such as marriages. A leaf, from 16 to 18 inches long, is placed in front of each guest, and, on this, the servants serve the viands. [For the last several years, this system of squatting on the ground has entirely given place to tables and chairs, and the plantain leaves are spread on tables. The servants are exclusively Parsis.] When the first set of guests has

308. [The bracketed tit-bits of information, in this and the paragraph that follows, have been inserted by me. Mr Bomanji D. Petit named Mr Kharas's house, as 'Chateau Petit'. It was originally designed, for Mr Kharas, by Muncherji C. Murzban, C.I.E.. Sir Ratan Jamshedji Tata's mansion must now (1916) be reckoned, in its unique style of architecture, as the finest, the most beautiful mansion ever yet built by any resident, of what so ever nationality, in Bombay.—M.M.M.]

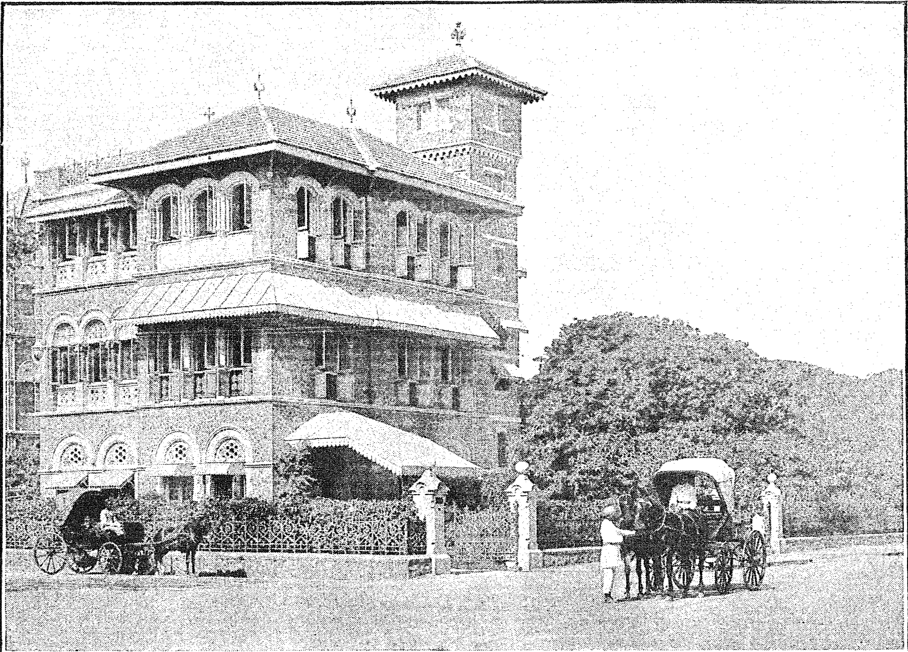


The Times Press.

"READYMONEY HOUSE"

The residence of Sir Cowasjee Jehanghier, Baronet, Nepean Sea Road, Malabar Hill, Bombay.

(As re-built in 1880.)



The Times Press.

" GULESTAN "

The residence of Khan Bahadur M. C. Murzban, C.I.E., Esplanade, Fort, Bombay.

(Built in 1884.)

finished, the leaves are removed, [and fresh ones laid], and so on, till all the guest have partaken of the meals. This is how the *amphitryon* and his friends dine. Well-to-do Parsis eat three times a day: in the morning, after their ablutions: at mid-day, and at eight o'clock in the evening, without prejudice to a two, three, or five o'clock tea. The meals are taken in common. The pious custom of Grace, before and after, is still observed [in only some families.] The use of chairs is general, [in fact a *sine quâ non*, now-a-days, even in the humblest of Parsi houses in Bombay.]

The Parsis are temperate, drink little wine, and, still less, spirituous liquors. They have a horror of drunkenness.(309) They prize temperance above everything. For instance, at the beginning of the century (1800) the Punchayat, [for a Chapter on which, see *post*],—then in the plenitude of its powers,—decreed, under penalty of excommunication, the closure of a wine-shop occupied by a Parsi in a quarter frequented by their

309. The religious books do not forbid the use of wine but preach moderation. In the *Pand-Nàmeh*, Aderbad Màrespand offers it. The *Dinkard** considers its abuse as a sin which keeps man away from his duties. The *Dadistan-e-Dini** permits wine, and would like each one to know what quantity would suit him. It extends even its advice to the wine-merchants to be prudent, and declares that he who sells a drink of which the customer makes a bad use, ought to be considered guilty.—See J.J. Modi: *Wine among the Ancient Persians*: (English edition: published in Bombay: 1888.)

[For a discussion on the subject of drinking wine among the ancient Persians, see the Gujarati Proceedings of the Zarthushti Din-ni khol karnari Mandli, vol. II of 1871, pp. 269-272. The opinion arrived at was: that drinking wine was not interdicted: drinking in moderation was permissible: that it was used in moderation: and that there was nothing like drunkenness, as no reference to any punishment for the vice is prescribed in the *Avesta*: nor in the *Patet* (penitentiary prayers) of later times, any allusion made to the vice of drunkenness.—M.M.M.]

*[For this book and its contents, see my Supplementary Chapter on "Religious Literature", *post*.—M.M.M.]

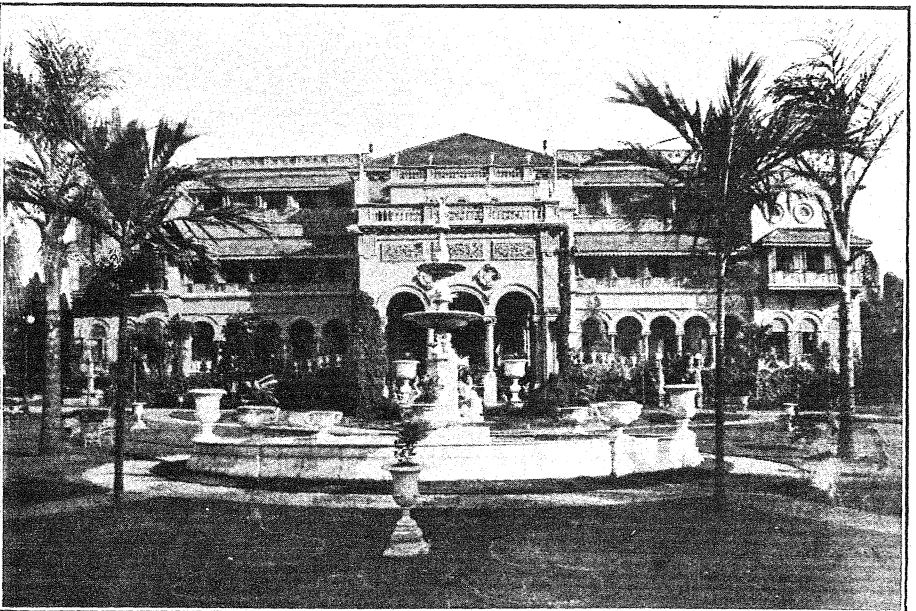
co-religionists.[310] Yet, there is nothing of the ascetic in the Parsi. He does not look upon austerity as homage to the Deity, nor does abstention from the pleasures of life constitute a merit in his eyes. Anquetil Duperron remarked that, among all religions, that of the Parsis stood alone in not holding 'fasting' either meritorious or permissible. [And that opinion must hold good even for the present day Parsis.] "The Parsis, on the contrary," thinks he, "does God's service best by self-sustenance, because a fresh and vigorous frame renders the soul the stronger against Evil Genii, and that the less a man's necessity"—(observe the expression),—"the greater his strength for good works," etc.[311]

[Ervad Rustomji Edalji Dastoor Peshutanji Sanjana, in his *Zarathushtra and Zarathushtrianism in the Avesta*, (1906), says, at p. 205:—"It may thus have been seen that, according to the Avesta, the more power the better, the more food the better. Riches and plenty are the gifts of God to human industry. It is, therefore, certain that the notion that: there is something holy in poverty and want, something pleasing to God in starvation and misery, is about as un-Zarthushtrian as it is irrational. That voluntary deprivation of food, which is practised by religious devotees, chiefly

310. The Parsis were the first in India to manufacture fermented liquors. 'Sack' was nothing but *mowra*: and *beorá* is a variety of it. Arrack has been distilled for two centuries. It was, as is well known, the favourite drink of Europeans in India, at the close of the last century. In 1852, a Parsi enjoyed the Government license for the supply of arrack, and another firm for that of tobacco.—(Briggs: *op. cit.*, p. 93).

[At the present day, in the Bombay Presidency, and elsewhere in India, the largest contracts for supply of country-made liquor, to shops licensed by Government, are held by Parsis as *Abkári* Contractors. Parsis are very fond of *toddy*,—the best is to be had in Naosari and Udwada.—M.M.M.]

311. *Zend Avesta: Ceremonial et Morale de Zoroastre*, p. 601.

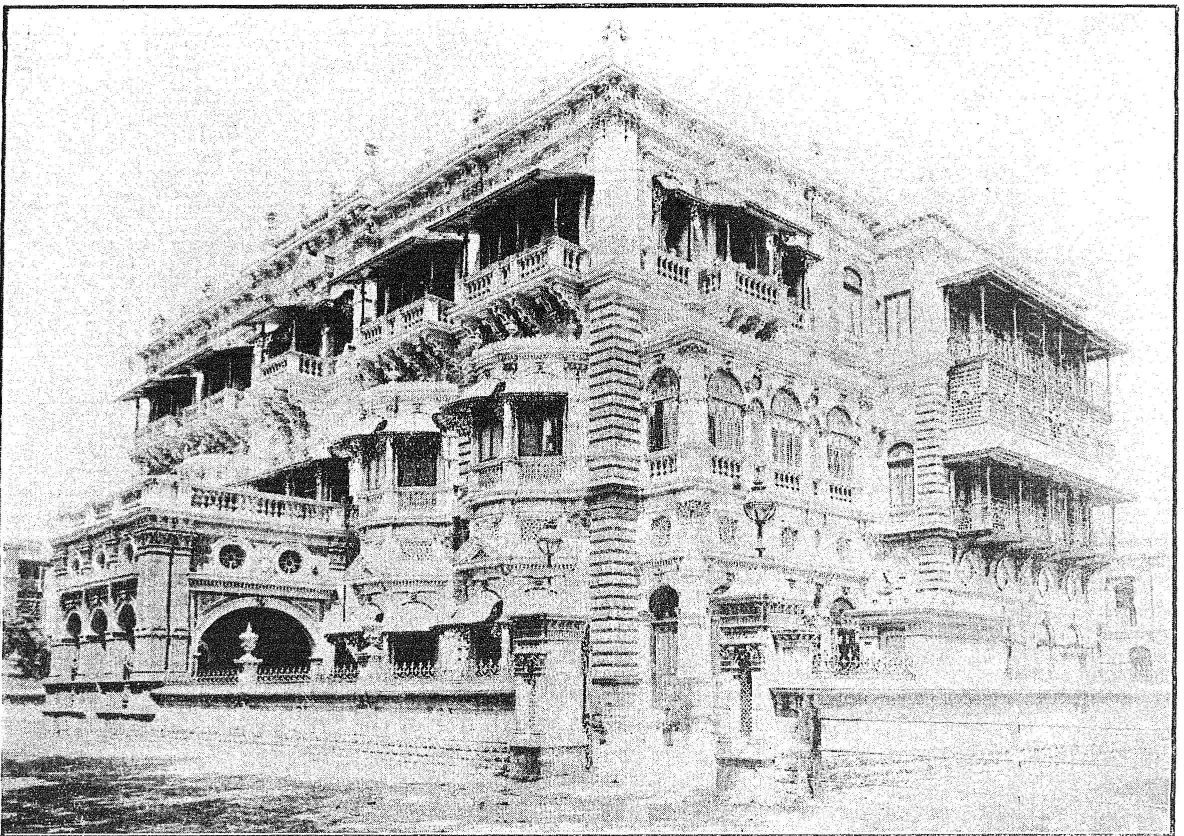


"CHATEAU PETIT" *The Times Press.*

Warden Road, Malabar Hill, Bombay.

The residence of Bomanji Dinshaw Petit, Esq., the founder of the "Petit Parsi General Hospital," on Cumballa Hill, Bombay.

(Originally designed by M. C. Murzban, Esq.)

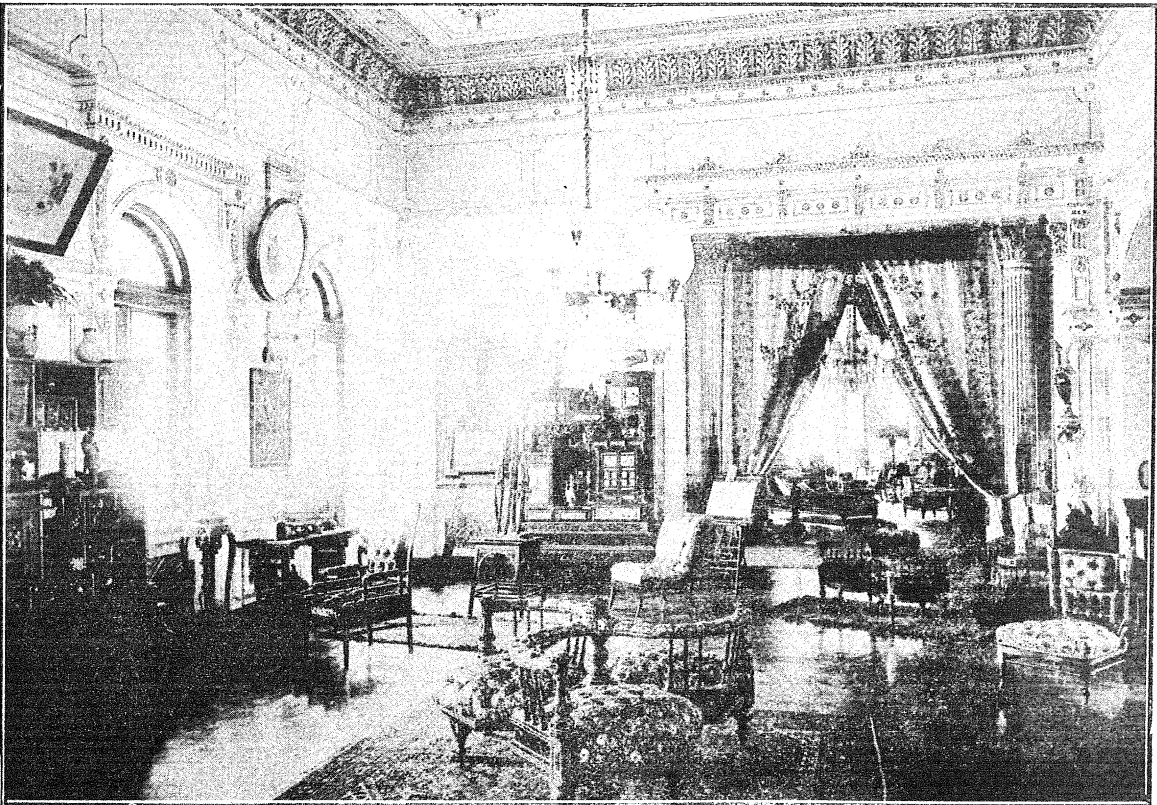


The Times Press.

"ESPLANADE HOUSE"

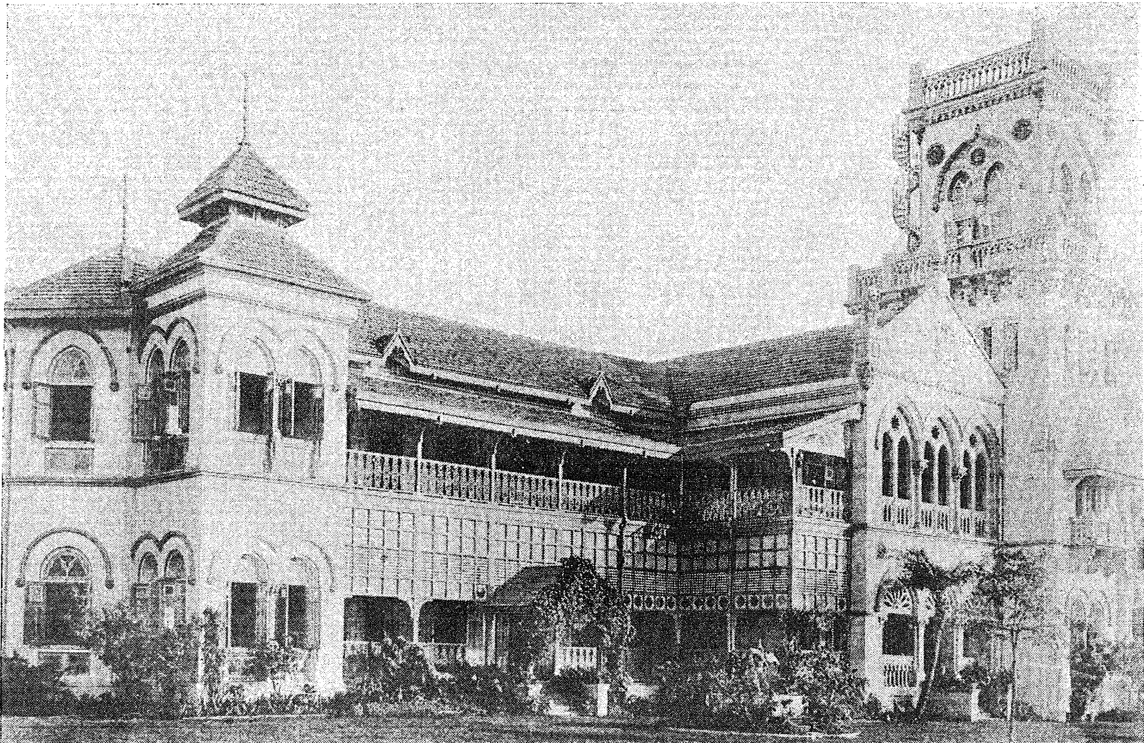
Built for his residence by the late Jamshedji N. Tata, Esq., and now the residence of Sir Dorab J. N. Tata, Kt., Waudby Road, Esplanade, Fort, Bombay.

(Built in 1887.)



A DRAWING ROOM IN "ESPLANADE HOUSE."

The Times Press.



The Times Press.

"SETH MINÂR"

(Built in 1894)

The residence of Jalbhai Ardesir Seth, Esq., Pedder Road, Malabar Hill, Bombay.

(Designed by Nasarvanji Daraji Mirza, Esq.)

among the Jews, Catholic Christians, Mohamedans, Hindoos, and other peoples of the East, is quite foreign to the Zarathushtrian teaching. Every Zarthushtrian is, on the contrary, required to supply himself and his cattle with a sufficiency of the richest and the most nourishing food. "He who sufficiently fills his body with meat, is more filled with good thoughts than he who does not; the former possesses a good memory and becomes more learned; he is superior to the latter by the value of an *asperena.*[312] ....He can fight against the attacks of the *daeva.* As to *vidhotu* (the bone-breaker)....against the winter-fiend clothed in the thinnest garments, against the impious fasting *Ashemaogha.*"[313] (*Vendidad,* IV. 48 and 49) "He who does not eat has no strength to do sufficient works of holiness........The whole material world lives by taking food: without food it dies." (*Vendidâd,* III. 33) Even the greatest criminals should be regularly supplied with food. (*Vendidàd,* III. 18-21). The faithful rejoices the earth if he sows most grass and builds a house on it in which the cattle continue to thrive. (*Vendidàd,* III. 3 and 23). The pangs of hunger and thirst are, according to *Vendidad,* VII. 70 and 71, the worst of bodily pains, which should, on no account, be inflicted on man. The thought of fasting and mortifying the flesh never enters the mind of a true Zoroastrian. The idea of self-torture occurs nowhere in his Scriptures."][314]

312. [*Asperena* is a '*dirham*'.—See Haug's *Essays on Parsees,* (2nd ed.), p. 332, footnote 3.—M.M.M.]

313. [For *Ashemaohogha* or *Ashmog,* and its classification see my footnote 380, *post.*—M.M.M.]

314. [This passage I have introduced here, as it elucidates the subject of 'fasting' better than the extract from Anquetil does. Dastur Dr M. N. Dhalla may as well be cited here: "If there is one thing more than another which Zoroaster teaches, it is that man shall never serve Ormazd by fasting and austerities, but only by prayers and work. Far from recommending these ascetic practices as virtues,

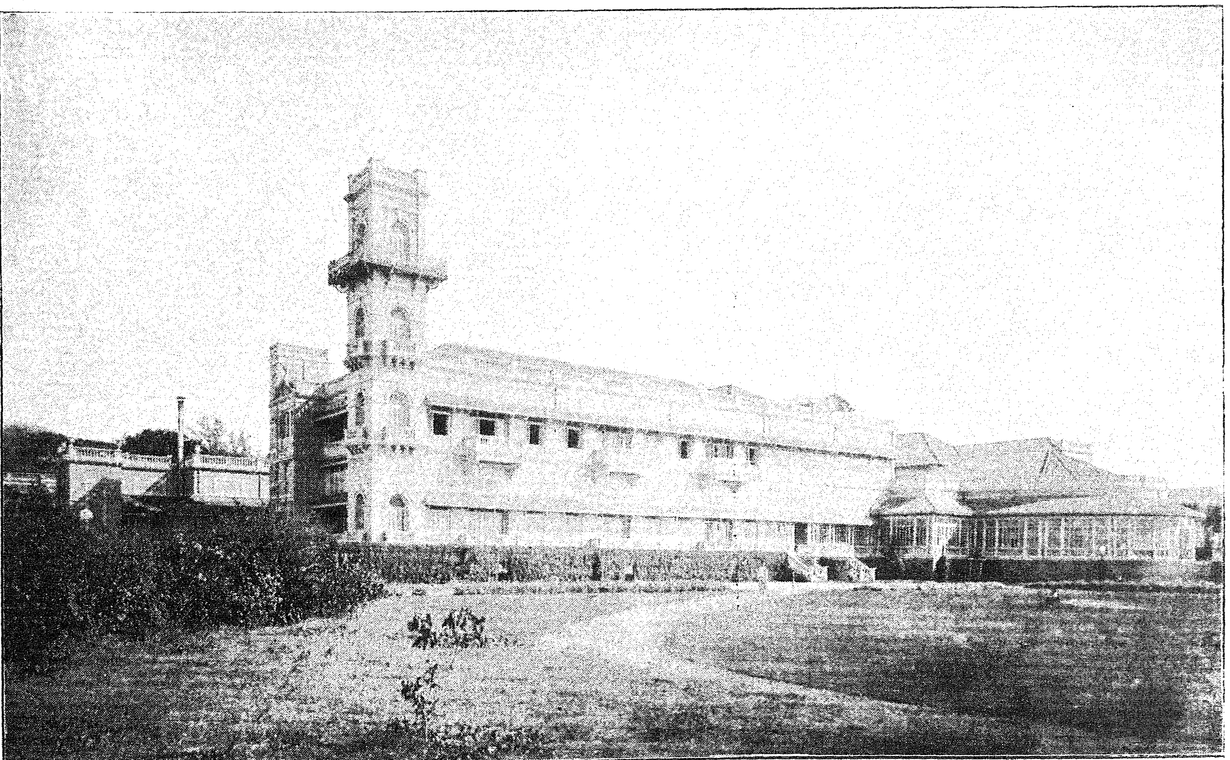
The *Mazdak* heresy, (315) —in the very heart of Zoroastrianism,—aroused the gravest political and religious dissensions, and it was, in a measure, the fasts and mortifications of Christendom which inspired terror in the Persians under the Sassanides, [226-651 A. D., according

he prohibits them as sins. Fasting formed no part of the religion of ancient Iran at any period of her history. It is strongly reprobated in the works of all periods. Fasting is a sin, and the only fast that the faithful are exhorted to keep is the fast from sin. (*Sad Dar*, LXXXIII, 1-6)."—Dastur Dr M. N. Dhalla: *Zoroastrian Theology*. p. 216. "As to the custom of fasting,......according to Mirkhond, [in his *Raozat-us-Safa*, translation by David Shea, p. 87], it was Tehmuras [popularly known as *Div-band*, destroyer of *devas*], a Mazdayasnian King of the Peshdadian dynasty, who was believed to have first introduced the custom in Iran......It is said that there was a great famine in Iran. Tehmuras then directed that the rich may abstain from their morning meals, and give the saving to the poor who were starving. Shaik Sa'adi favoured fasting from this point of view."—J. J. Modi's "Introduction" to Sir Jamsetjee Jejeebhoy Maddressa Jubilee Volume, (1915), p. XXVI.—M.M.M.]

315. [*Mazdak* : "A heretic whose teaching was very popular in the time of King Kevàd (or Kavàd). (A. D. 487-531.) His doctrine appears to have been extreme socialism built upon a Mazdayasnian foundation. He was put to death by Khusro I, as hinted in the text [of *Bahman Yasht*, II. 21.] "—West: Sacred Books of the East series, vol V. p. 201. "In the reign of Noshirwan (531-579 A. D.), besides Christianity, the new faith of Mazdak shared the attention of the people and the king." E. Rehatsek gives an interesting account, of this Persian socialist, in vol. XIII of the *Journal* of the Bombay Branch of the Royal Asiatic Society.

Mazdak heresy : Among the various heresies that came into existence from time to time this was one. "After the complete suppression of Manicheism, another sect appeared in Persia, that of Mazdak, who dogmatised under Kobad and succeeded in converting the King himself. He advocated such anti-Zarthushtrian doctrines as the joint possession of property and women."

For a brief survey of the rise and downfall of this heresy and its supporter King Kobad, see pp. 83-84 of Rustomji Edalji Dastoor Peshuton Sanjana's *Zarathushtra and Zarthushtrianism*, (Otto Harrosaworitz: Leipzic: 1906), from which I have quoted the above passage.—M.M.M.]

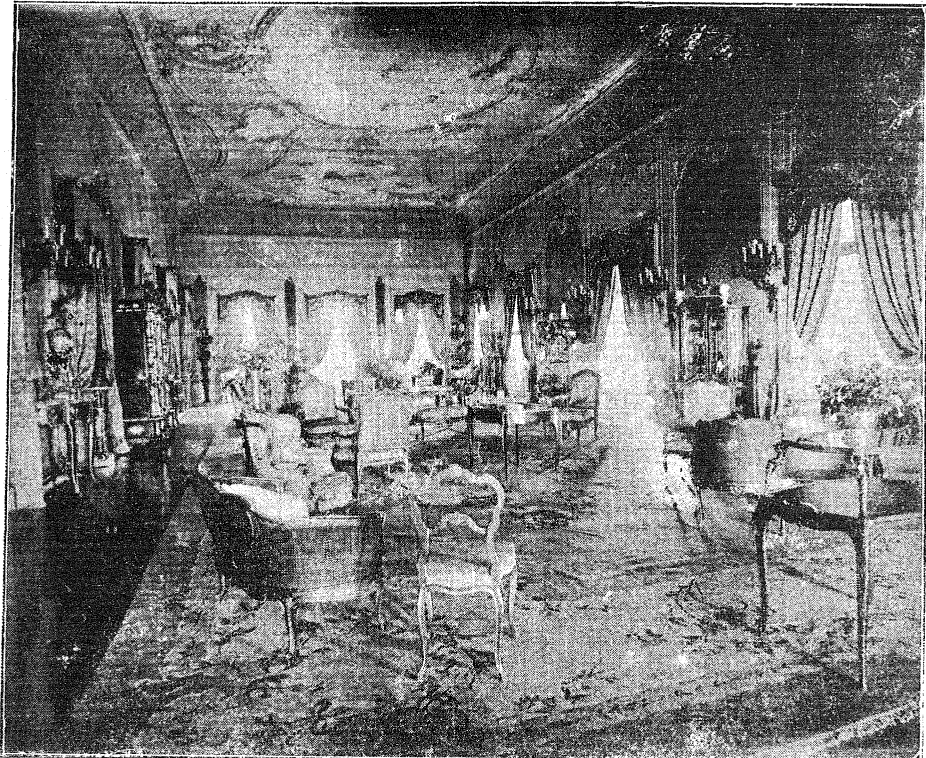


"PETIT HALL"

The Times Press.

The residence of Sir Dinshaw Manekji Petit, the 2nd Baronet, Nepean Sea Road, Malabar Hill, Bombay.

(Built in 1905.)



DRAWING ROOM OF "PETIT HALL."

to Casartelli, who says Mazdeism becomes the State religion on and after this period.]

The *Vendidad* formally rejects fasting. "' This text", it says, "should be learnt by heart: ' He who eats not has no strength whether to do valiant religious works, or to till the ground, or to beget vigorous off-spring. It is by eating that the whole material world lives. If it eats not, it perishes'" (*Farg* III, *v.* 33).(316) In the following *Fargard* we learn the difference between the man who mortifies himself and the man who uses temporal blessings in moderation to sustain and strengthen himself. "And, of two men, he who fills his stomach with meat is the better recipient of *Vohu Mano*(317) within him than he that does not. The latter is worth an *asperana*, worth a sheep, worth an ox, worth a man!" Farg. IV, *v.* 48.

The *Sad-Dar* (Ch. LXXXII, V. 123) declares, positively, that we must beware of fasting, because, in the Mazdean religion, it is not expedient to go a day without food. ' Fasting ' consists in abstaining from sins

316. [In Barzu Kamdin's *Revayet*, we find the following passage which interprets *Vendidad* III. 33, from which we learn that Fasting is not at all meritorious in the religion of Zarthosht:—" We must never observe fasting, that is, refrain from taking food at the proper time, because fasting for a whole day is not considered meritorious in our religion; on the contrary, it is considered sinful. Our religion directs us to keep our eyes, tongues, ears, hands, and feet under proper control, so that we may not be drawn towards sinful actions. Of course, there are some, professing other religions, who observe fasting for a whole day, but we must only take care that we are not tempted towards sinful actions. When we keep our passions under control according to the doctrine of our religion, it is a proper way of fasting. We know that persons, professing other religions, consider it meritorious to observe fasting, or refrain from food for a certain period." Footnote 303, *ante*, may be read in connection with this citation and its object.—M.M.M.]

317. [*Vahû Manô*: literally, 'of good mind'. Vaho Mano (in Persian, ' Behman') is the greatest of the Amesha-Spentas, (Spirits of God), after Ahura-Mazda and all the Yazatas.—M.M.M.]

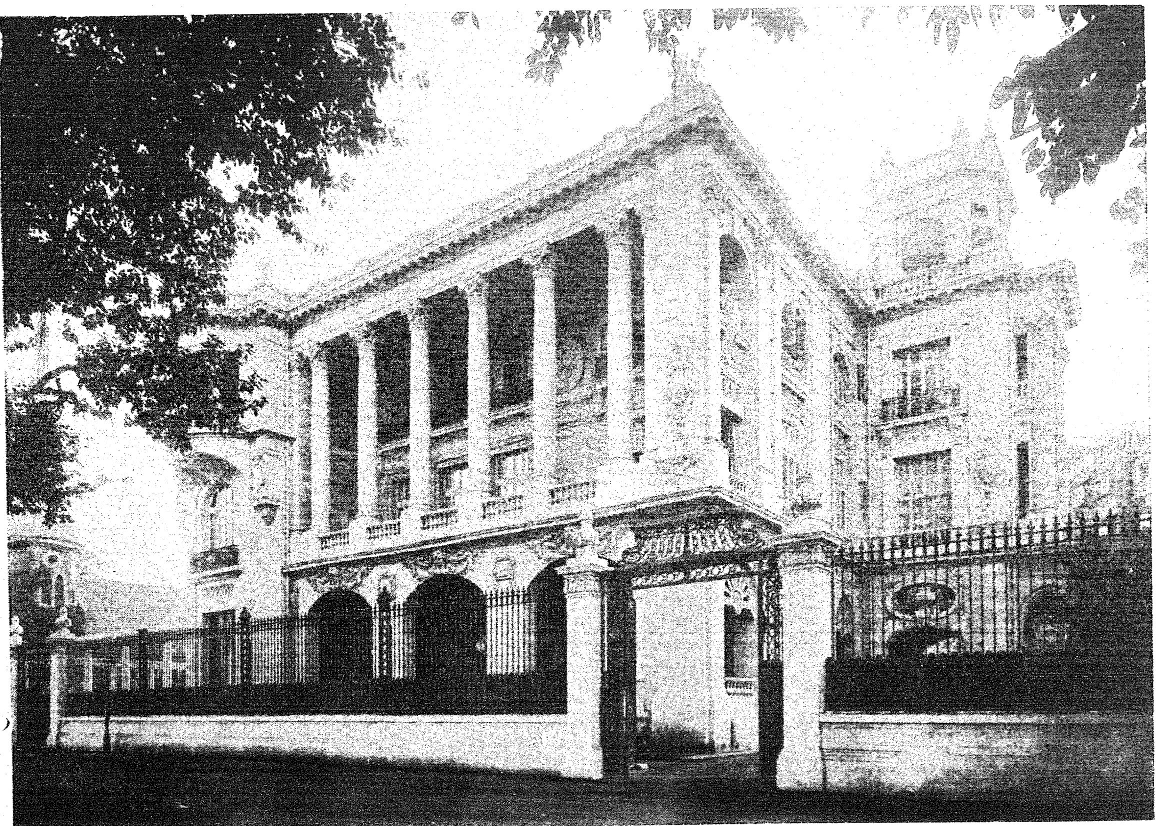
of the eye, the tongue, the ear, the hands, the feet. Some people are obliged to make a great effort in order to go a day without food. Then let them spend this effort in refraining from all sins, in thought, word, or in deed! According to Albiruni, (*Chronology of Ancient Nations* p. 217), he who fasts ought, in expiation, to nourish a certain number of persons.

In this case, it must be owned, the Parsis have not given way to Hindu influence. They have always turned away from the most striking examples of fasting, and have refused to give up, for it, their well-weighed habits. No religion in the world can compare with that of India in the severity and length of its fasts. To the Hindu, fasting is not a mere exercise of mortification, but a means of laying up numberless stores of religious merit and of acquiring a sort of emancipation from the bonds of nature, a something supernatural and ethereal which releases him from the conditions of humanity. Thus, by means of a long fast, a man reaches a state called *laghima*, that is to say, his frame becomes so light, by abstinence, that the force of gravitation loses its powers of holding him to earth, and that he can float at his will, suspended in the air.(318)

If we enter the house of a Parsi we there find established, an irreproachable family, distinguished by its hierarchy, and the authority exercised by the head of that family. The husbands are generally kind and gentle, (319) the wives not less mindful of their duties than Europeans, and they are worthy of the exalted position they enjoy in Parsi society. By their religious laws they are as good

318. For "fasts," see *Manu*, Book XI. 212-13. Ed. Strehly: *Annales du Musée Guimet Bibliothéque d'études*, vol. II, and the *Dharma-sindhu*, ch. VI. pp. 190 *et seq*. Ed. Bourquin: *Annales du Musée Guimet*, vol. VII.

319. Cases of ill-treatment are very rare; still rarer complaints at law. Parsi husbands have broken entirely with certain harsh and



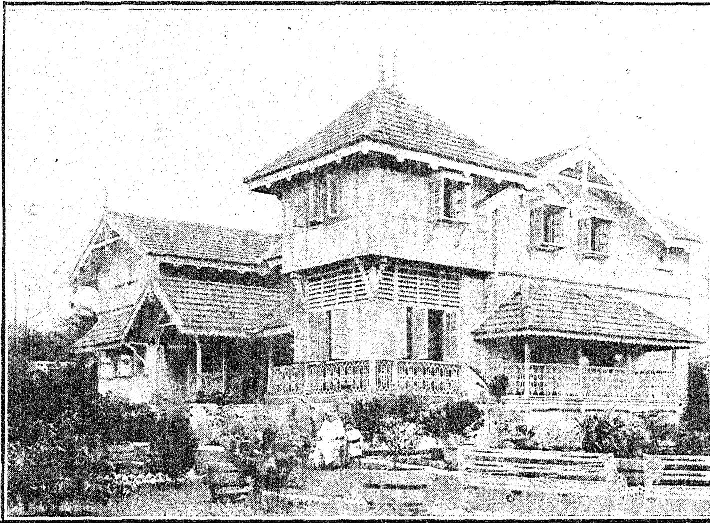
The Times Press

"TATA HOUSE."

Residence of Sir Ratan Jamshedji N. Tata, Kt.

Waudby Road, Esplanade, Bombay.

(Built in 1916.)



"KOH-I-NOOR." *The Times Press*

Summer-residence, of a Parsi gentleman, on a hill-station.

members of their community as its men are, and they take part in the same ceremonies.[320] Freed from the trammels to which Hindu and Mussalman women are still subject, the Parsi women, among the working classes, take an active part in house-keeping, whilst the women of the higher ranks of life concern themselves with the direction of the house, and the education of their children.[321] Life, outside their homes, is open to them. In

repressive customs which are incompatible with their ideal of women as it stands out in the *Avesta.*

[If the records of the Bombay High Court of Judicature are scrutinized, it will be found that, in suits by Parsi wives and husbands in the Parsi Matrimonial Court, allegations of cruelty,—made by wives against their husbands, in defence to the suits of the latter for restitution of congugal rights,—have been disbelieved by the court in a majority of these suits. And, only a few years ago, when a Parsi husband sued his wife, (nominally for restitution of conjugal rights, but avowedly to compel her to prove her charges made in society), the wife's counsel refused to lead evidence, and the husband thereupon withdrew his suit.—M.M.M.]

320. See Darab Dastur Peshotan Sanjana's *The Position of Zoroastrian Women in relation to Remote Antiquity*: (Bombay), 1892. We shall have occasion, later on, to consult this excellent little treatise.

321. [With the modern tendency to copy European modes, Parsi wives, of the upper-ten, are now beginning to employ European nurses and governesses to look after their children.

In the 'Ladies' Page' of the Anglo-vernacular weekly journal,—with highly advanced views, social and religious,—*The Parsi*, of the 23rd of February 1908, on p. 395, I find the following paragraph from the pen of 'Sirin,' (name of a Parsi of the gentle sex). I reproduce it here, to show how thoroughly it corroborates and echoes the suggestion which underlies the above footnote which was penned by me in 1907: "*About the Society Woman.*—With regard to this phase,—the Parsi woman has a strong inclination towards westernizing tendencies,—and so, unless she draw herself up in good time, and make a stand some where, she runs the risk of being drawn into the 'whirlpool,' and of also creating, for herself, the so-called smart society. She is not a society woman, yet, of that fatal type Mr. Justice Beaman (of the Bombay High Court) paints. But social functions have an irresistible

olden times, Parsi ladies did not appear in public, never went on foot, and drove out only in closed carriages, with the blinds drawn down. Only the wives of the

attraction for her, and she allows herself, at times, to be drifted into an aimless existence, the prey of ennui, who has nothing to do. No goal in life, no ambition, no ideal. Thus, without exactly being a votary of fashion, or the smart woman, or society leader, she fails to fulfil her high destinies adequately. Her home suffers in consequence. To make that the brightest, the most beautiful spot on earth for all who dwell in it, does not form part of the purpose of life for her. Why, the servants can as well manage it for her, and the servants can also look after her children, and she to have her time for what,—for novel reading,—for dressing,—for an aimless selfishness and self-indulgence at most. Thus, of her own accord, she renounces her royal prerogative to reign supreme in the realm assigned to her.

"As Mr. Justice Beaman rightly remarked, she need not sink to the other extremity and be soused in the reek of baked meats or turn herself into a cook or kitchen-maid,—to be able to govern her kingdom aright. But she,—whose native faculties can acquire any knowledge she wants to,—should keep herself fully cognisant of the ingredients that go to prepare the food for her children,—she should also know how to play with the little ones, how to care for them, how to open their budding faculties to new vistas. A Parsi mother,—one who aspires to move in society,—proudly declared the other day that she seldom, if ever, took her child out anywhere with her. Nor did she let her [the child] be much with herself at home. She thought it best for her to be in the nursery with the *ayah*, [Indian woman attendant], or playing by herself. This is an unnatural channel the advanced Parsi woman is drifting into. How could it possibly be better for the little child to be always with the *ayah* than the mother, whom nature appointed the responsible guardian? Is the mother so much unfit to be her child's companion that she prefers to give her offspring the *ayah's* company at all hours,—or does she consider the care of the little life too much a trial and a burden for herself, and so leaves it to the hired nurse or governess? Does she not want to mould and make the man or the woman of the future for herself? What higher task, what nobler destiny could she ever attain to than this, and yet she renounces it all lightly,—for what?—to have leisure, to have time to pay some morning calls!" So that, to state briefly, parties (including Parsi men and Parsi newspapers), wide apart in outlook on the affairs of their community, in matters social, seem to be agreed upon the necessity of



Mrs. K. R. Cama
nèe Miss Aimàe Manekji Kharshedji Shroff.



Mrs. Burjorji Dorabji Cooper.
Note—The cap worn was but a very short-lived innovation among a few Parsi Ladies of Bombay.
See p. 295



Mrs. Dorabji Pestanji Càmà
nèe Miss R. Cama.

PIONEER PARSI LADIES TO TRAVEL OVER TO EUROPE AND AMERICA
(See p. 339 and foot-note 324, *post.*)

The Times Press



MRS. BOMANJI DORABJI PUDUMJI
The *first* Parsi lady to visit Portugal, and to have the honour of an audience of the King and Queen, in Lisbon, in 1905 A.D.

The Times Press

common people enjoyed any liberty.(322) *Now* they are all, —one and all,—to be seen in open carriages, or walking alone, or with friends and members of their family. It must, however, be noted that this liberty is suspended when the husbands' business necessitates their living in [Indian] States. There they conform, alike out of prudence and dignity, to the customs of the natives of these States, [unless the Indian Ruler be of enlightened ideas, such as His Highness the Raja of Gondal, in Kathiawad.]

Now-a-days, the Parsi wife willingly accompanies her husband to the Continents [of Europe and America], and the women even visit these alone with some particular end in view, such as for study, recreation, [or for purposes of health.] For the present generation, it is a "far cry" to the days when the departure of the wife of Mr Kavasji Rastamji Banaji, of Calcutta, was considered an event worth recording in the *Bômbay Gazette* of 16th July 1838.(323) Twenty-four years later, the two daughters of Mr Manekji Kharshedji arrived in England; and, in 1865,

a certain amount of check or brake being placed on the rapidity of the changes that have been taking place in the community.—M.M.M.]

322. Parsi women had always shown their faces, (see *supra.*) On their arrival in India the Parsis conformed to the usages of the country, which, before the Mussalman conquest, permitted women to go abroad unveiled, and afterwards they continued to follow the practice of the Banians, among whom they lived. See Mandelslo, (*Voyages*, etc., p. 158). Fryer (*Letters*, etc., p. 118) admired the Parsi women going to draw water, and he quoted Biblical texts. Stavorinus (*Voyages*, etc., p. 363) often met them in the streets, but in groups. A young girl was seldom left without escort. Gradually, as their husbands' fortunes increased, rich Parsi ladies adopted the habits of highcaste Hindus, and secluded themselves, until European manners came, in their turn, to bring them out of their retirement.

323. [Parsi ladies so rarely accompanied their husbands or fathers when the latter settled in some distant parts,—even a place like Calcutta,—that when, in 1838, Rustamji Kavasji Banaji took the ladies of his family to that city, *The Englishman* newspaper of Calcutta, of 14th August of that year, made the following note of that event: "This

Mr Dadabhai Naoroji,—[later on] a Member of the English Parliament,—took all his family thither. From that time forwards, Parsi ladies have visited, not only Europe but even the New World, and some of them do not yield to their American sisters in spirit and independence. (324)

In Bombay [and even in other parts of India] they appear at European receptions, where they are easily recognizable by their graceful garb, which they would, assuredly, be ill-advised to discard in favour of our paltry

arrival must be regarded as an event in the history of Native Society. It presents the first instance, we believe, of a violation of the habits of seclusion to which the Parsi ladies, in common with those of Hindustan, have hitherto been subjected, and we trust that it may be regarded as the harbinger of a new system of treatment under which all that is bright and fair in this hemisphere may come to fill places in society as useful and important as those which are occupied by the happy and independant dames of the West. Mr. Rustomji Cowasjee deserves, in our opinion, the applause and gratitude of, all well-wishers of the cause of civilization in India."—M.M.M.]

324. [Mrs C. Jasawala, who is referred to, later on, in connection with the pioneers of female-education among the Parsis, was (in 1907), even at the age of 78, on a tour round the world. The following is from *The Parsi* of 23rd February 1908:

"MRS DOSIBAI C. JASSAWALLA, who is at present in London on her way back to India, finishing her tour round the world in her seventy-eighth year, was one of the most picturesque among the much bejewelled Peeresses in the House of Lords at the opening of Parliament,—says an English contemporary. This venerable lady was the first Parsi girl to receive an English education, and the first among any Indian ladies to be out in English society in India......"

In 1868, Bai Bhikhaiji, sister of Mr K. R. Cama, and wife of Mr Dorabji Pestonji Cama, (a life-long resident of London), travelled the whole of Great Britain. (See *Jam-e-Jamshed*, 14th September 1907). In 1870, she travelled in America, Japan, and China, and wrote an account of her travels in the *Rast Goftar* over a *nom de plume*.

On the 3rd of May 1858, Dr Burjorji Dorabji Cooper, with his wife and one daughter, sailed by *The Leopold*, on a voyage to England. The *Parsi Prakash* chronicles this as the *first* Parsi family going to England.—M.M.M.]

fashions. The introduction of the foreign element into domestic festivities was a great event, and the *Bombay Times*, of the 11th of March 1840, hastened to record the presence of His Excellency the Governor and his wife, with a party of English people, at a ball given by Mr Jamsetji Jejeebhoy, (afterwards Sir Jamsetji), in honor of the Queen of England. This gathering was distinguished, of all others which may have previously taken place in Bombay,—and probably in all India,—by one remarkable incident. During the evening, Bài Avàbài, Mr Jamsetji's wife, and her daughters-in-law, Mrs Kharshedji Jamsetji and Mrs Rastamji Jamsetji, received, in their private apartments, Lady Rivet-Carnac, Lady MacMohon, Lord Keane, Sir Thomas Wilshire, and several other persons of distinction. (325)

At Calcutta, Mr Rastamji Kavasji set the same example by throwing open his splendid *salons* to Europeans, where the honours were done by the ladies of his family, and the Governor-General was often pleased to be received under such agreeable circumstances.

Thus, the Parsis had gradually shaken off Hindu prejudices in order to gain the pleasures of the domestic hearth, and of the recreations of society, while associating their colleagues with them. But an European will not easily understand what tact and intelligence was necessary to work such a change, in view of, what we

325. Says the *Bombay Times*, (11th March 1840): "One remarkable peculiarity distinguished this party from any ever given in Bombay, probably in India, and deserves to be noted as a large stride towards the European state of Society. During the evening, the Lady of Jamsetji Jejeebhoy and her three daughters-in-law, Mrs Cursetji Jamsetji, Mrs Rustomji Jamsetji and Mrs Sorabji Jamsetji, received visitors in one of the apartments. Lady Carnac, Lady MacMohon, Lord Keane, Sir Thomas Wilshire, and many other ladies and gentlemen were introduced in succession, and conversed with these ladies, of whom two were of distinguished beauty, and all comported themselves with grace and dignified courtesy."

call, surrounding influences. This demands a word of explanation. We shall have occasion to revert to the subject.

In India, Mahomedan and Hindu women share an identical lot. It is unnecessary to speak here of the Mahomedan woman, whose moral and intellectual conditions are the same in all countries, from the straggling little town to the metropolis., *i.e.*, she is at her master's will and pleasure. As for Hindu women, it was the Mussalman conquest which brought upon them the system of *claustration* to which they are at present subjected. Their life is the narrowest, the most confined imaginable. Be she indigent, the woman is jealously hidden in fetid, stifling inner court-yards. Be she opulent, she is relegated to the most secluded part of the palace or the bungallow. Neither is better treated than the others.

In ancient times, to be sure, legislators showed little tenderness to the woman-kind. According to Manu, a Hindu woman is an incomplete being, with a tendency to evil, rather than for good: irresponsible and errant, when released from her religious duties. Likened to the people of the lower classes,—the *Súdras*,—she ought not to be made acquainted with the *Veda*, nor with its commentaries. But she may receive instruction in certain *Shástras*, and is permitted to read the *Itihásas*. Generally speaking, the Hindu woman may be entrusted with all that is contained in the *Smiriti*, the tradition; but all *Srúti* revelation is interdicted or tabooed to her. The marriage-ceremony takes the place of that of the investiture. Nevertheless,—a relic of the Vedic age,—her presence beside her husband is imperative for the proper performance of the fire-sacrifice at day-break, and of the offerings to the Shades. But, excepting purifications and offerings to the guests, she cannot, by herself, undertake any religious



AN ORCHESTRA GROUP OF AMATEUR PARSI LADIES AND GENTLEMEN IN BOMBAY.

By their frequent performances they have been instrumental in collecting thousands of Rupees in aid of the various Funds in connection with the Great World War, and of charitable Institutions and Funds. Their popular Musical Concerts have been organized by *Khàn Bàhàdur* Bomanji D. Pudumji, whose portrait is to be seen on page 196A of Vol. I., as well as in this Orchestra, in which a Lady-Doctor, Miss Goolbài Mànekshàh Dhanjishah, takes part as a highly accomplished pianist. Her portrait, in large bust, appears in a later volume.

From a photograph specially taken for *The Parsis in India.*

The Times Press



MRS. DARAB D. KANGA

née Miss Avànbài Shàpurji Jasàvàlà.

Took her musical lessons first under her father, and later on under Professor Lagatolla, of Italy. She was the *first* Parsi lady to pass the Senior Honours' Examination of the Trinity College of Music, London, in Violin-playing, in 1900 A.D.

Note : Portraits of other ladies, who also have made their mark in vocal and instrumental music, find place in a later Volume.

act. However, in her husband's absence, she keeps alive one of the hearth-flames, (the other two being extinguished on her husband's leaving the house, and these two, on his return, the Brahmin will re-kindle). Betrothed at the age of three or four, married at 8, 11, or 12, she then joins her husband without daring to use his name. When she speaks of him, it is as the 'lord', the 'master', the '*vara*,' (the 'chosen one'). On his side, the husband never refers to his wife: and it is unbecoming for a stranger to ask after her health, or even to mention her. Wives live in absolute isolation: their only amusements being the dances in the women's quarters, or the performance of some superstitious practices. This ignorance and seclusion are less stringent in parts where the Mussalman element is not predominant,—in Western India and the Mahratha country, for example.(326)

It should be stated, however, that women take a great part in business, *sub rosa*. They are generally possessed of great tact and highly developed common sense. Some [Indian] States have been governed from behind the *zenànà*, such as the State of Bhopàl which owes its peace and prosperity to two generations of sagacious women-rulers. The English government will not easily forget the services rendered to it by the Begum Secunder. On the death of her husband, Jehangir Muhammad, she, casting aside the Musalman laws of the *pardeh*, appeared unveiled before the eyes of her subjects, proudly mounted on horse-back, and, for more than twenty years, guided the helm of the State.(327)

326. [Miss Menant has sent me this note:—"Concerning women in India I have quoted the Panditta [Ramabai's] as being the most striking book *ever* published,—the *first* written by a Hindoo lady. I have heaps of insignificant tracts."—M.M.M.]

327. The Begum Secunder died in 1868. Her daughter, who succeeded her, followed her mother's example. Her first husband dying in 1867, she remarried (in 1871) Moulvi Sadik Musari, and went into *purdah*. Her daughter Sultana Jahan, married (in 1874)

However, Mussalman and Hindu women cheerfully accept their secluded life. The precedent of the Maharani of Kooch-Behar whose *salons* at Calcutta (in Alipore) were opened to the English residents, has not heen followed. The daughter of Keshab Chunder Sen,—the head of one of the sects of the Brahmo Samaj,[328]—has taken advantage of the blessings of emancipation and education, which society is at pains to inculcate and spread, although hitherto it has not secured very encouraging results. Yet Max Muller has well observed that the future of India lies in the hands of its women-kind. He says: when the female population of India will have drawn out of its present state of degradation, a better education and a purerreligion alone bringing home to it the sentiment of moral responsibility and of self-respect, so soon will it learn that there is, in the true lot of the woman, something above the laws of the caste,[329] and the curses of priests; that, it will be its influence which will have most force, on the one hand, to burst the artificial barriers of caste, and, on the other, to maintain in India, as elsewhere, the true caste of rank, of manners, of intelligence, and of character.[330]

Ahmed Ali Khan of the same tribe as the reigning family, of Bhopal, of Afghan origin.

328. For the *Brahmo-Samaj*, see the excellent summary by Monier Williams, *Religious Thought and Life in India*: ch. XIX. pp. 475 *et seq*. This Society was founded by Rajah Ram Mohun Roy in about 1828, with the object of reconciling ancient religious doctrines with the demands of modern life, and, at the same time, of restoring Hinduism to its pristine purity. The Maharani Sunity Devi was born in 1864.

329. [There was nothing like 'castes' till very long after the period of the *Vedas*.—M.M.M.]

330. On the subject of the condition of the women in India, see the remarkable study, by Pandita Ramabai Sarasvati, entitled *The High-Caste Hindu Woman*, with an Introduction by Reachel L.



The Times Press

IN DREAM-LAND WITH HER 'DIL-RUBÀ.'

"Indian Music, freed from its associations with the *nautch* (professional dancing), assumed the honourable rank to which it is entitled. . . . . Mr. Kaekhusru N. Kabraji contributed to this improvement among the Parsis."—Mlle. Menant, (P. 346, *post.*)



The Times Press

MASTER MINOCHEHER PESTANJI D. MAHALAXMIVALA,
(aged 8 years) playing the 'dil-rûba.'



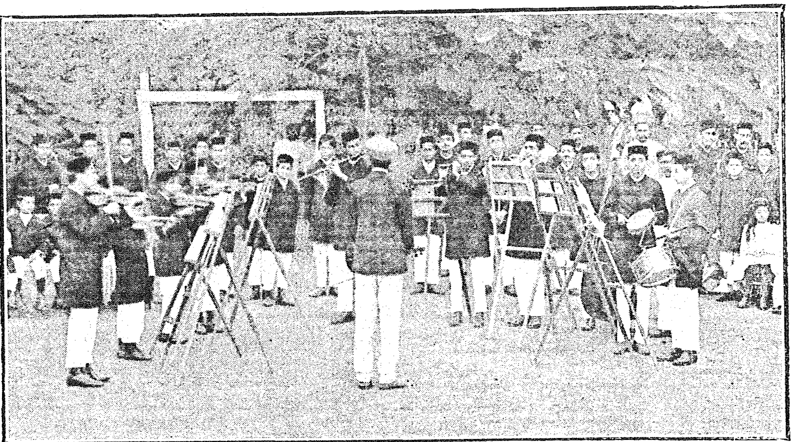
Sisters Three.



(From a photograph kindly taken by P. S. Batlivala, Esq., for *The Parsis in India*, by special request).

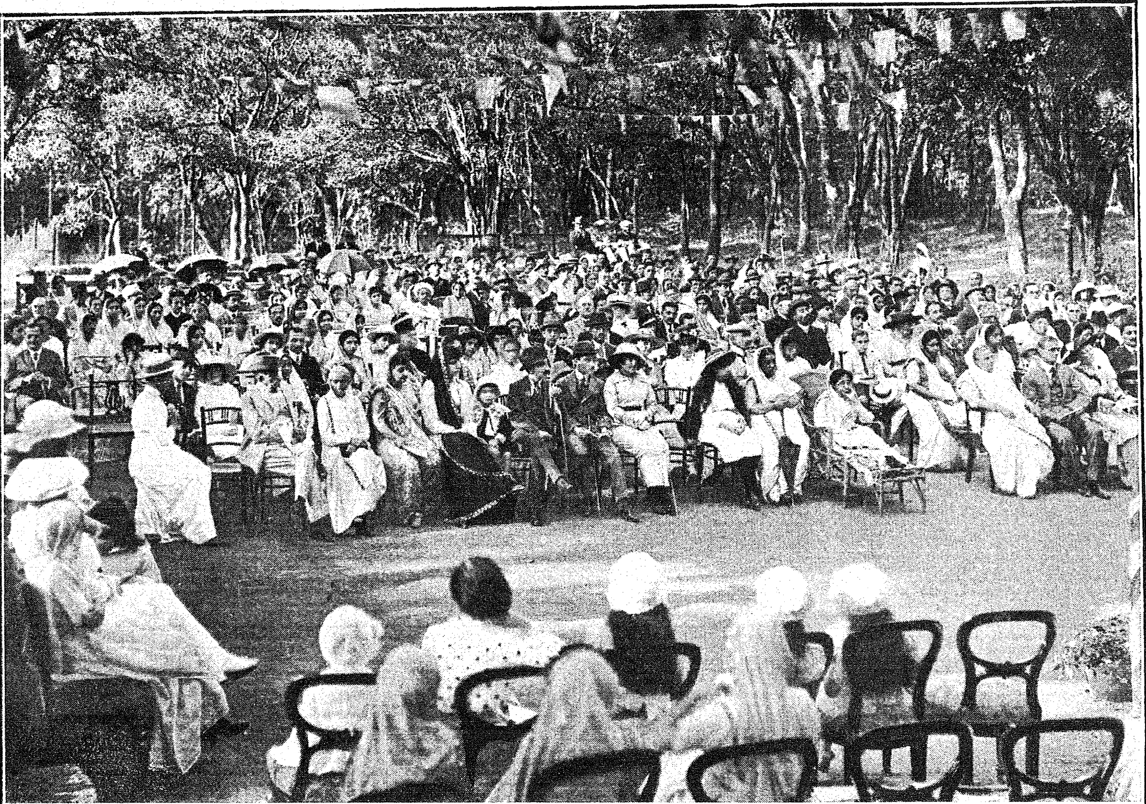
II.—PARSIS AND WESTERN MUSIC.

The Times Press.



The Times Press

Band of pupils of a Boarding School for Parsi Boys, in Deolali, a Hill-station near Bombay.



The Times Press

At an Open-air Concert, on a Hill-station near Bombay, in aid of one of the Funds in connection with the Great World War.

Note—The Great War has drawn all the Nationalities—European, Indian and Parsi—into a closer tie.

This ideal the Parsi women have realized.

The Parsis are of a sociable turn. Forbes says, they not only acquire wealth, but enjoy the comforts and luxuries naturally accompanying it, as is evident in their own domestic economy, especially in the entertainments they sometimes made for their English friends at Bombay and Surat, where Asiatic splendour and hospitality were agreeably blended with European taste and comfort. (331)

At the commencement of the century, (1800 A.D.), Mr Ardesir Dady made himself conspicuous by the splendid receptions he offered to Europeans. The tables were covered with *recherche* viands, rare and generous wines, music and dancing,—all conspiring to provide his guests with the choicest entertainment. In 1804, he gave a dinner at his place of residence, near Parel [a suburb of Bombay], to the Right Hon'ble Viscount Valentia. The elegance and splendour of this dinner have been described in the *Bombay Courier*.(332) These traditions of hospitality have been loyally followed, and births and weddings have been so many occasions, or excuses, for family gatherings.

Bodley, A.M., M.D., Dean of Women's Medical College of Pennsylvania: (George Bell and Sons : London, 1890).

[See, also, Dayaram Gidumal's *Status of Women in India*; Lala Baij Nath's *Social Reform* and Prathanath Bose's *Hindu Civilization during the British Rule*. These names have been added here by me at the suggestion of Miss Menant.—M.M.M.]

331. J. Forbes: *Oriental Memoirs*, vol. III, pp. 411-412.

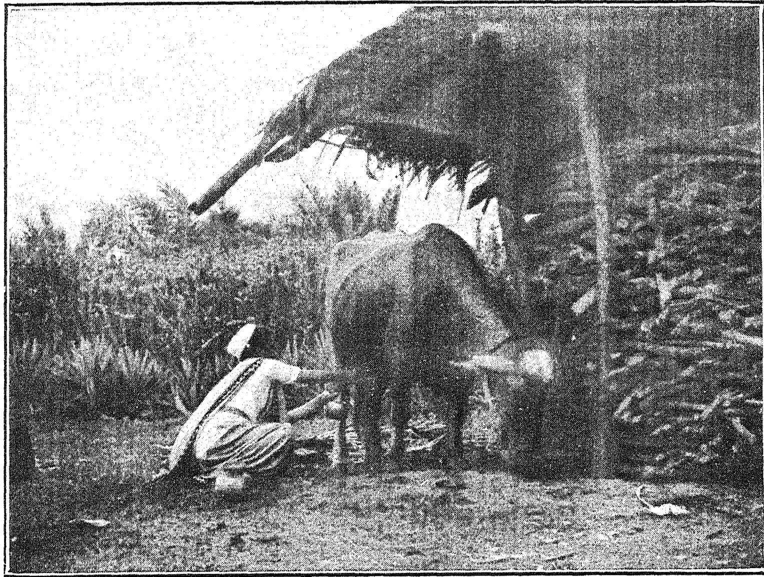
332. Says the *Bombay Courier* of 1st December 1804: "On Thursday last, Ardeshir Dady, one of the principal Parsee inhabitants of this Island, gave an elegant dinner at his house near Parell, to the Right Honorable Lord Viscount Valentia, at which was present a select party comprising some of the first characters in the settlement. The dinner, we understand, exhibited an abundance of every article which was in season, and the entertainment was generally conducted in such a manner as to afford great satisfaction to the noble Lord and the other guests who were present."

At one time, the *nautches*, or *Bayadere* dances, were the amusements with which guests were entertained. If travellers are to be believed, the official *nautch*, among the Hindus, is generally decorous, sometimes to a point of affectation. The dancing-women are seldom beautiful, still the spectacle is voluptuous and very demoralizing, —*i.e.*, *ènervant.* The *nautch*-girls with their pallid faces, large black-eyes, and covered with diamonds and rich stuffs, await the signal for the dance, crouching in a corner near the musicians. Suddenly they spring up, unwind their scarfs, shake out their skirts, and jingle the bells at their ankles, the tink-tinkling of which serves to mark the step. M. Rousselet, a witness to these performances, relates that, after a preliminary chorus, accompanied by violins and tom-toms, the dancers formed a semi-circle: one of them approached the spectators, with round, flowing arms, and floating veil: softly she turns round, with a light quivering of the body, which makes the bells jingle: the soft, languishing music seemed to work her into sleep, and, with eyes half-closed, she comes, by degrees, to stop herself. (333)

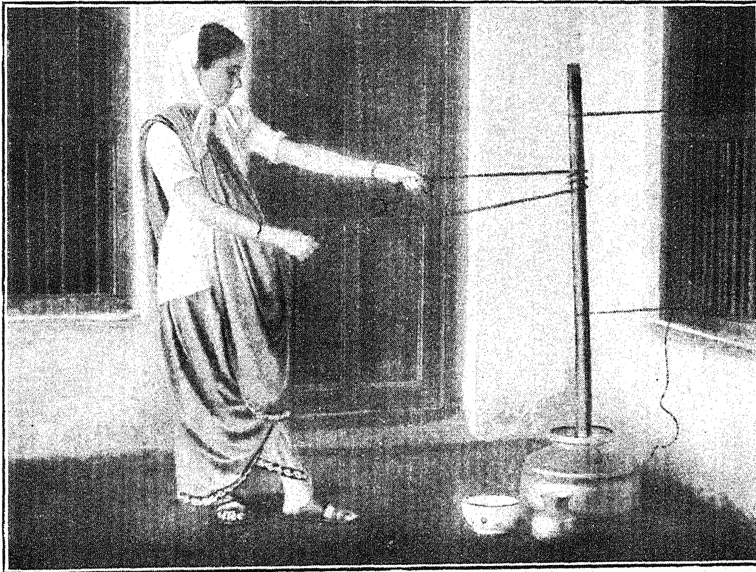
With the mingling of highclass Parsi ladies in male society, [but more particularly with the spread of education and better cultivated tastes, and the knowledge as to the morals of these nautch girls], these dances ceased to have any object; and Indian music, freed from its associations with the *nautch*, assumed the honorable rank to which it is entitled. It may be incidentally mentioned that [the late] Mr Kaekhushru N. Kabraji, [editor of the *Rast Goftar*], contributed to this improvement among the Parsis. Thenceforward, *conversation* and concerts

333. Rousselet: *L'Inde des Rajahs*, pp. 28 *et seq*.

[Referring to M. Rousselet, Miss Menant informs me that "he lived one year at the Begam's Court, and is a *Sirdar* of Bhopal." It is Rousselet who makes mention of Parsi ladies speaking English.— M.M.M.]



Milking the Buffalo.



Making *Chhàs* (whey) *The Times Press*

"Beside the great elegant and literate lady . . . . let us not forget her humble sisters . . . ."—Mlle. Delphine Menant, (P. 347, *post.*)

ON HOUSEHOLD DUTIES BENT.

(Country-town-and-village life.)



The Times Press

Weeding the rice for her mid-day meal.
(Village-life.)

ON HOUSEHOLD DUTIES BENT.

have replaced the now obsolete spectacle of Indian dances.(334)

Beside the great, elegant, and literate lady who visits Government House and receives English Society, and even visits Europe, let us not forget her humble sisters of the inferior classes. Though more orthodox, and more averse to change, the latter are well-known for their charity and responsiveness, the very qualities which we shall find pushed to their utmost by the richest Parsi merchants. For them there is no question of caste. Like their rivals,—the great humane benefactors,—the Ardesir Dadys, Banajis, Jamsetji Jejeebhoys, Camas, Dinshaw Petits, they make no account of such arbitrary distinctions. In their sphere, without any other guide than their own hereditary patterns, and the religious laws which govern their life, they rise to moral height beyond all praise.

334. At a meeting of the *Hindu Social Reform Association* in Madras (in May 1893), presided over by the Rev. Dr Miller, it was resolved that the presence of *nautch*-girls at family festivities had an evil influence on society and individuals. This gave occasion to the then Bishop of Bombay to write a letter in which he declared that the introduction of these dancing-girls into houses was a violation of home-sanctity and of the laws of morality. Without going into all the particulars involved, the position of *nautch*-girls, not attached to the special service of a temple, is now-a-days as follows: They own jewellery of immense value and their gains are extravagant. At Lucknow they are said to make Rs. 15 in an evening, and occasionally Rs. 200, at births or marriages. According to the Census, there are 270, 956 actors, dancers and singers, half of which number are women, and nearly 167,633 persons of doubtful reputation, two-thirds of whom also are females. There is a fine portrait, at the Guimet Museum, [in Paris], of a *nautch*-girl of a Madura temple.

[Most of these observations apply even to *Mûrlis*,—a class of girls, (unmarried for life), dedicated to certain Hindu temples, by their parents, as an offering for a vow taken by the latter. Government, in 1909, legislated against the pernicious system, which has nothing in common with the tenets of Hinduism.—M.M.M,]

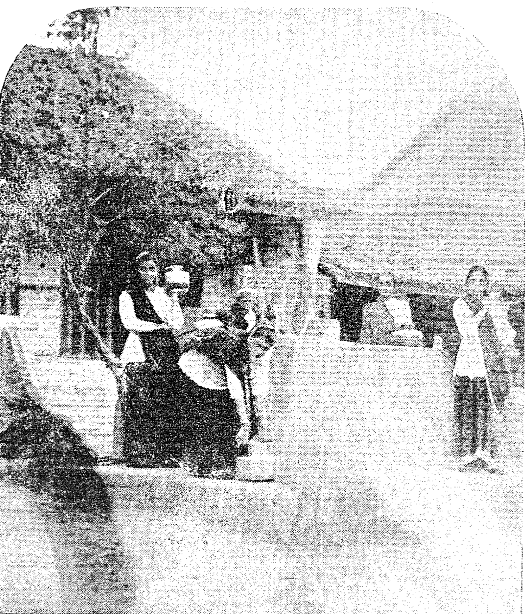
To take an example: The mother of the liberal reformer, Beheramji Mehervanji Malabari, did not hesitate to associate with her neighbours,—a mass of Hindu women,—in the populous suburb of Surat, where she dwelt. Slight and brunette, with fine, almond eyes, charming every one with her pretty pleasant figure, Bhikhibai (the mother) possessed the energy of the women of her race, and, in her brave heart, bore an ardent love for the suffering humanity, and evinced an unspeakable pity for their pain and sufferings. Often, accompanied by her little Behram, clinging to the skirts of her *sàri*, would she sally forth to tend hapless women who received no medical aid. One evening she found, on her door-step, an infant in a basket. Bhikhibai gave it shelter,—an act no Hindu woman would have thought of doing. The next day, it turned out that the foundling was a child of a street-sweeper, (a Màhàr by caste), [the lowest in the scale of castes in India .] Her Hindu (women) neighbours spared no pains to make her bitterly feel the consequences of the temerity of her zeal ! ! (335)

It is in village-life, above all, that the Parsi woman shows her superiority most markedly. Nothing is more affecting than the witnessing of her serene and dignified fulfilment of the duties entailed by her position in life, and her conscientious observation of the three great principles of her Faith,—'Good Thoughts,' 'Good Words,' 'Good Deeds.' One, then, understands that if English education has been able to do something for intellectual culture, it has had nothing to change in the direction of morals. A lady-friend, Bai D. B., has given us some really interesting details of their manner of life. [Let us pursue them :] At Udvàdà, a small border-town, near Damaun, in the north of Bombay, is situated *the* most venerated of Zoroastrian shrines (an Atash-Beheram).

335. [Miss Menant informs me that all these details she has "taken from Mr Malabari's Life by Dayaram Gidumal."—M.M.M.]



On her way to a well with her pots.



[From a snap-shot photo. by Faredun M. M. Murzban, in 1916.]

Parsi women at a well in Udwada, where the *first* sacred-fire, the 'Iran-Shah,' is located.

ON HOUSE-HOLD DUTIES BENT.

NOTE.—These and the following three pictures will indicate what it was even in Bombay, about the beginning of the 19th Century A. D., when people thereof had to get their water from wells only. The pictures are now typical of small country-town-and-village life even in the 20th Century.



A bevy of Parsi women, in Navsari, (a country-town), flocking together to welcome a photographer !



Returning from a well.



At mid-day, a Parsee girl doing her needle-work.

Several Parsi families have grouped around it, [for generations past],—all of priestly descent,—and, for the most part, engaged in very unlucrative business, [mostly the earnings from the profession of priesthood.] The little settlement is surrounded only by Hindus of the lowest class, the houses, [till quite recently], consisting of ground-floors, and narrowly divided into rooms. Often, eight or nine persons are obliged to live under the same roof, on the modest sum of 80 francs a month. True to her ancient Faith, the housewife, [in Udwàdà, as in Naosàri where the second oldest Atash-Beheram is located], is out before the break of dawn, after having performed her devotions and her ablutions, opening the front door to let in fresh air, and then proceeds to the particular ceremony of perfuming the house with fumes of sandal-wood [and *lobàn*, resin of *Boswellia Serrata*], a practice, [even at the present day], equally in vogue in the most wealthy Parsi house-holds [all over India.] She sweeps the floor, scours the door-front, chalking it for good-luck [*i.e.*, sprinkling,—in various figures, through small-sized sieved trays,—powdered chalk and lime by way of disinfection.] Thus she sets all in readiness to begin work with the rise of the sun. Next she sets out, to a near or distant well: and there is nothing to compare with the grace of these pretty-faced women, in their red or orange hue *sàris*, poising their metal-made or earthen jars on their heads with one hand, while the other falls by her side in a pose of elegant abandon. Household needs thus provided for, the dame can set herself to work: weaving the *kusti*, and thereby make a round sum. Her knowledge is limited, but she knows how to comport herself, how to be a helpmate to her husband, with her advice in moments of difficulties, and to train her children. Like the fine lady, she is accountable for her behaviour, honored in the family-circle and respected by strangers.

APPENDIX TO CHAPTER V—USAGES.

Footnotes 287, 288, 291, 295.

Footnote 287

The use of the *Gomez* or bull's urine.

"When a Parsi wakes, he says: "*Abundance and bèhèsht, I pray with purity of thought, etc.,*" as far as the words "*address you.*" Then he rises and first examines whether the garments he is about to put on, and that in which he has slept in, be clean. He combs his hair, unfastens, next, his *kusti*, and holding it doubled in his two hands, with his face towards the sun he recites the prayer of *kusti*. This concluded, he takes the bull's urine [the *nirang*] and holding it [in the palms of] his hands, he says, three times: *may he be crushed, crushed,—the accursed Satan, Ahriman,*" etc. "*Abundance and behesht,*" etc.

"The Parsi then performs the *Padiav**, while reciting the *Baj Serosh*. Then he dries himself with earth, washes himself with water, recommencing the prayer, takes off and replaces the *kusti* with the forms described in the *Nirangè Kûsti*, † for a third time repeats the *Baj* and recites the *Hoshbam*, the morning prayer.

"After these prayers, Parsis are enjoined to burn incense [called *lôbân*, resin of *Boswellia Serratta*] and [sandal] wood, in the kitchen-fire, and to recite the *Niyâêsh*, etc."—Anquetil Duperron, *Zend Avesta*, vol. II. p. 565.

[As to the custom, in vogue among Parsis, of applying some *gomez* on leaving bed in the morning, see Ervad S. D. Bharucha's lectures, reprinted in vol. V (of 1889) of the 'Rahnumai Mazdayasnan Sabha.' He finds that, in the *Avesta*, no such practice is enjoined, but that, in the later religious books, the usage is mentioned, of the use of *gomez* prior to the washing of the face and hands. *Vendidad* XVIII. 13-29 refers to the custom of very early rising, washing of hands, and lighting the domestic hearth, but from that, it cannot be ascertained if *gomez* was also used. Ervad Bharucha argues that wherever, in the *Vendidad*, the use of *gomez* is enjoined, (see *Vend.* VIII. 1, 19, 22 : IX. 14-15; VIII. 39-40 etc.), the same is indicated, but that where no *gomez* is mentioned, the intention to enjoin the use of water only is to be gathered. (See *Vend.* XVIII. 9: *Yasht* X. 122; *Vend.* VII. 39-40 ; *Yasht* I. 91 ; *Afringane Rapithvan* VII. etc.) He



Making ready to grind their ccrn.



The Times Press

Doing their home-washing of linen which they will not entrust an Indian dhôbi (washerman) with.

ON HOUSEHOLD DUTIES BENT.

(Country-town-and-village life.)



Kneading rice-flour for making *rôtli* (thin round bread).



Baking the *rôtli*. *The Times Press*

In Bombay, the modern Parsi woman, in order to save the smoke of the kitchen-fire, now-a-days adopts the hand-oven to do her cooking, etc.

ON HOUSEHOLD DUTIES BENT.

further observes that on investigating this subject, the principle observed appears to be : the use of *gomez*, earth, and water is enjoined whenever the skin has come in contact with such constituents of the body as blood and other fluids. The *Avesta* does not enjoin the use of *gomez* for impurities arising from contact with any uncleanly things. Such a distinction is observed even at the present day. See also note 288, *infra.*—M.M.M.]

The word 'Behesht.'

[*Behesht*: "Zoroastrianism believes in Heaven and Hell. Heaven is called *Vahishta-ahu* in the Avesta books. It literally means the 'best life.' This word, *vahishta*, has passed into Persian, as 'Behesht,' which is the superlative form of '*veh*', meaning 'good,' and it corresponds exactly with the English word 'best'."—J. J. Modi: *Religious System of the Parsis*, p. 21.—M.M.M.]

The 'Padiav.'

* The *Padiav* consists in the washing of the hands and the arms up to the elbow, in water; and the face, to behind the ears, and the feet to the ankle, saying, at the same time, "Be my prayer pleasing to Hormuzd. May He crush him (*ahriman*) who lies hidden in sin, and may He openly fulfil my desires till the Resurrection, when I celebrate His praises!" "Abundance and *behesht*" etc. prayer three times repeated.—Anq. Duperron: *Zend Avesta*, part II, 545.

[For details of *Nirange Kusti* prayers, see my notes in Chapter VIII, "Investiture," *post.*—M.M.M.]

Footnote 288

Nirang-Gomez.

Nirang gomez, or *Nirang dini*: Bull's urine. This is the purifying liquid *par excellence*. Its use is enjoined in the *Vendidad*, XIX. 20-21. We shall see, later on, its preparation and use. It is mentioned in the *shlokas* as nothing to astonish the Hindus, since the Brahmins themselves make use of five products of the cow to cleanse all home impurities. [It is frequently prescribed, in the Code of Manu, as a means of purification: Manu, V. 59 *seq.* For particulars, *vide* Duncker: *Geschichte des alterthums*,='*History of Antiquity*, IV. p. 128 *et seq.*—See, also footnote 298, and my notes in Chapter on "Death," *post.*

See also the Abbè Dubois' *Hindu Manners, Customs and Ceremônies* p. 43, (3rd ed. 1906).—M.M.M.]

Dr M. N. Dhalla, in his *Zoroastrian Theology*, while treating the subject during its period of Decadence, (7th to the 18th Century, A.D. makes this note (on p. 309) in his Chapter XXXV on "Rivayets :"

"Bull's urine, or golden water, as it is now called, has been an indispensable article in the purificatory rites and ceremonial ablutions among the Zoroastrians from the earliest times. From the strong belief in the efficacy of its giving external bodily purification, it was but a step to the idea of attributing to it the power of purifying the internal nature of man. A most extravagant sanctity came to be attached to the drinking of it. Elaborate rituals are now performed over the liquid, and the drinking of this consecrated fluid forms an indissoluble part of certain Zoroastrian ceremonials. The Rivayats tell us that the drink gives divine glory, and makes man's inner nature as bright and pure as the sun; nay, this sanctified liquid is the very life of religion. (See *Revayats*, p. 45.) Bull's urine has been, since ancient times, an essential auxiliary of spells or formulas used to exorcise those possessed by evil powers; but the original Avestan and Pahlavi word *gaomaeza* or *gomez* fell into disuse by the Rivayat time, and the term *nirang*, which originally meant 'spell' only, now signifies both spell and bull's urine, and henceforth conveys both the meanings."—M.M.M.]

Footnote 291

Usages in vogue in Dupperon's time and at the present day.

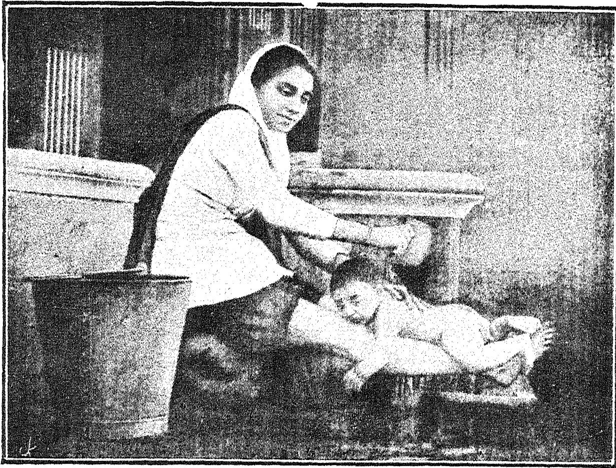
[This is how Anquetil Dupperon describes the usage in vogue during the period of his stay in Surat]:— "II.—Before meals, the Parsi says the *pàdiàv*. The food must be clean and put in separate dishes. Everything is eatable except dog, and works of *Ahréman*, such as rats, cats, snakes, wolves, frogs, etc... ....

"The food being served, the Parsi, wearing the *penom* [or *padàn*] recites the prayer, "*Ormuzd, King*, etc." Then he eats in silence,* always with the *penom* on his face. The practice with Parsis, and almost all Eastern people, is not to drink till the end of the meal. They hold the water-cup in front of the lips, at a little distance [and a little higher up], throw back the head, and, without touching the cup to the lips, pour the water into the mouth. They are

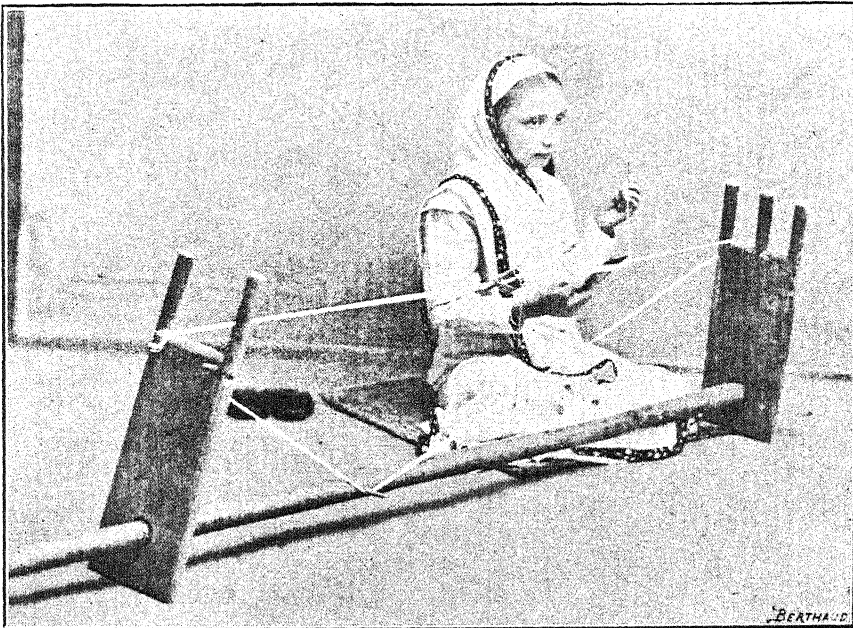
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* During prayer, meal-time, or time of attending calls of nature, it is forbidden to speak. Inarticulate sounds alone, such as those used by mutes, are permitted. This is called speaking in '*Baj*. —Anq. Dup.: *Zend Avesta*, vol. II, p. 598).

[For lay-Parsis, all these are now obsolete observences.—M. M.M.]



Baby's Bath in the Orthodox Style.



Parsi *athornàn* (=priestly-class) woman weaving the *kusti* (=the sacred cincture).
(From *Les Parsis*).

Note.—The *kusti* is, without exception, woven by *athornān* women. Lay-Parsis cannot do so.

On Household Duties Bent.

very particular, above all, that nothing falls from the mouth on to the plate or on their clothes: and two persons must not eat from the same plate, for fear of the saliva,—a touch with which would render the food impure. Similarly, strictly must they never take up again anything which may have dropt from their mouth, nor even touch their lips with their hands,—the only medium ordinarily used at meals. After meals, the Parsi washes his mouth, and says the Grace: *It is the wish of Hormuzd*, etc."—Anquetil Duperron : *Zend Avesta*, vol. II, p. 566.

[The description, given above from Duperron's pen, is one which appertains, now, only to the most orthodox, and to the priests (in holy orders). The time has now gone by for all these little interdictions to be faithfully observed by the Parsis in general of the present day. The European style of taking meals is now extensively adopted by the Parsis, and, except in the very poor classes, they take their meals at a table. The *bàj*, (or *vadj* as Anquetil Duperron spells the word), is now-a-days rarely observed by the Parsis. The priests alone do so. The remnant of the usage of 'eating in silence' may, some times, be noticed, at dinner times, on occasion of marriage, when, after all the viands are served out on the plantain-leaf, (for which usage see the Chapter on "Marriage," *post*, one of those in attendance gently shouts out "*Bàj dharô, Sahebô*' [='monsieurs, now begin your dinner in silence']. This 'Báj' usage must indeed be most ancient, and, in support of this statement, I reproduce here an excerpt from the *Times of India* of 31st January 1916 :

"*Eating in Silence* :—The excavations undertaken at Pataliputra through the generosity of Mr Ratan Tata are making good progress and an account of the past year's work is given by Dr Spooner in an Annual Report of the Archæological Survey, Eastern Circle. In confirmation of his Persian and Zoroastrian theory of the site, Dr. D.B. Spooner says :—'We came upon an extensive heap of ashes, the limits of which have not been ascertained. Among these ashes occur no end of potsherds, and many of these are decorated. Some have simple line ornaments and common-place devices, others are more interesting. The latter class bears figures in relief, impressed upon them with a sort of seal or die, and these are not only prevailingly religious in character, but specifically Zoroastrian, so far as I can understand them. The most frequent of these emblems is the Sun, which appears in a considerable variety of forms. When I add that I discovered, quite by accident, that the tract, where they occur, is still known to the local peasantry as Mauni Pokhar, the full significance of the find becomes

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apparent. *Mauni* is the Sanskrit word for *silent men*, and in the Bhavishya Purana, which describes the coming of the Magi to this country in late Epic times, this special term of *Mauni* is applied to them by way of nickname, the Hindus having dubbed them 'Silentiaries,' because of their curious rule for eating in silence........... Mauni Pokhar, therefore, means "The Magian's Pool," and it is doubly significant that such a name as this should be preserved by the illiterate people of the neighbourhood, where all my other evidences have themselves so plainly pointed to the Magian character of the site, and that, in this very place, upon the edge, as it were, of this "The Magian's Pool," we should have found this mass of sacred pottery with Zoroastrian emblems. The harmony between Mauni Pokhar and the Persian fire-altar upon its banks would seem complete.'"

"According to Masoudi, the practice, of not talking while eating, is as old as the time of King Kaiomars, the first of the Iranian Kings [according to tradition]. Strange to say, that Masoudi gives the same scientific cause for this Iranian custom as that given by some medical authorities now a days, *viz.*, that eating in silence helps digestion, [whereas], talking while eating mars [or impedes] digestion." —J. J. Modi's "Introduction" to the Sir Jamsetjee Jejeebhoy Madressa Jubilee Volume, (1914).—M.M.M.]

Footnote 295

The terms 'Agiari' and 'Atash-Beheram.'

Frequenting the temple is only prescribed on fixed days for death-ceremonies, at the *gahambâr* and other special festivals.......... Attendance at a fire-temple is at pleasure, or the priest receives something to take one's place [*i.e.*, to act as his proxy.] Among the orthodox class nothing equals the respect of the faithful towards the ministers of religion, the alms liberally bestowed upon them, and the attentions paid to them.

[By the appellation "temple" should be understood either the Atash-Beheram, for which Briggs gives the equivalent, in character, the "Episcopalian Cathedral:"—or the *Agiârt*, equivalent to the "chapel." For smaller occasions or for short prayers, for every day purposes, the *Agiâri* is frequented by the Parsis,—men, women and children,—the *Atash-Beheram* is, more often than not, visited on such occasions as one's birth day, New Year's day, &c. But there is no strict rule: the nearest place of worship being attended, and serves one's purpose equally well. Atash-Beherams are not to be found in every small centre of Parsi population, but an *agiari* is more or less a *sine quâ non*,

as the building and up-keep of an Atash-Beheram is found too expensive in comparison with the sparse Parsi population of a town.

As to the orgin or derivative of the word '*Agiàri*', Briggs, on p. 42, says "*Aghere* (*i.e.*, *Agiari*) is a compound Gujarati word, signifying literally, 'fire-house.' Shams-ul-Ulma Jivanji J. Modi informs me that the term 'Agiàri' is formed of two words, '*Agni*,' or fire, and '*Agr*' *i.e.*, house. Some time ago, Monier Williams queried K. R. Cama whether the use of the term 'Fire-temple,' as an equivalent of *Atesh Khana* (*i. e. Atash Beheram* and other places where the Parsi sacred-fire is kept), would offend the Parsis. Mr Cama opined that it would not; but some Parsi member of the 'Zarthushti Dinnikhol karnari Mandli,' where this inquiry was brought up for discussion, intimated that the use of the word 'temple' would be offensive, because the Christians use that term with reference to pagans, and to places where idols are kept; and that, therefore, the use of that term for the Parsi *Atash-khànà* was apt to be misunderstood by Christians not conversant with the Parsi religion, and for these reasons it was advisable to use the term '*Atash-Kadeh*' or '*Atash-khànà*.'' See p. 161 of vol. I. of 1891, of the *Journal* of the above named Society. —M.M.M.]

CHAPTER VI.

FETES.

The Zoroastrian year consists of twelve months or 360 days, with five complementary days, called *gàh* or *andargàh.* Each [of the twelve] months is sacred to a divinity, after whom it is named. The first month is that of Fravashis, *(Farvardin).* Then come those of :— Asha-Vahishta, *(Ardibehesht)* : Hourvatat, *(Khordàd)* : Tishtrya *(Tir):* Ameretat *(Amardàd)* : Khshathra Vairya, *(Shehervar)* : Mithara, *(Meher)* : Apo, *(Avàn)* : Atar, *(Adar)* : Dathusho *(Dae)* : Vahu-Mano,*(Bahman)* : and Spenta-Armaiti, *(Spendàrmad).*

[Dr. Geiger, in his *Civilization of the Eastern Iranians in Ancient Times*, says : "The names of the months are, it is true, nowhere completely enumerated in the Avesta. But those that are mentioned in our texts, [and these are the months Asha-Vahishta, Tishtrya, Khshathravarya, Mithra, Dathuo, *i.e.* of the Creator, and Spenta-Armaiti. See Westergaard, '*Zend Texts*', p. 318, *seq.*, Spiegel's *Avesta*, vol. III, p. 239, *seq.*,—these months] agree fully with the list of the Calendar met with in the later Scriptures of the Parsees. So we are entitled to suppose that they were known as far back as the *Avesta....*" The names of the months printed in italics, within brackets are as pronounced by the Parsis in a more familiar form. R.E.P. Sanjana, in his *Zarathushtra and Zarathushtrianism in the Avesta*, (p. 21), observes : "As would be expected from the early proximity of the Irano-Aryans to their brother Indo-Aryans, the Avestans seem to have had a lunar calender. They gradually passed on to calculating by the sun, so that, in the later Avestan period, they had the complete solar year of 365 days (*yàre*). Still later, they became most accurate, and had

the year (*saredha*) of 365¼ days. The month (*mâong*) seems to have been first divided into two parts, from the new moon to the full moon, and from the full moon to the new moon (*antare-mâong* and *perenô-mâong*). (See *Yasht*, VII. 2: *Yasna*, I. 8.)....Besides this mathematical method of successive subdivisions of the year for mere calculation, there was another of naming different periods meteorologically. Owing to the climatic conditions of the Avestan country, spring and summer were so short that they were almost merged in summer and winter. These two seasons contained six unequal periods, the close of which was marked by the six Gàhambàrs."

Dr Geiger (*op. cit.*) says: "The calendar of the *Avesta* has resulted, as one may observe at a glance, from a combination of solar and lunar chronology," and he then "attempts to describe the manner of this combination." He gives the months spelt as follow:—

(1) Fravashinam. (2) Ashahe-vahishtahe. (3) Haurvatato. (4) Tishtryehe. (5) Ameretato. (6) Khshathrahe vairyehe. (7) Mithrahe. (8) Apam. (9) Athro. (10) Dathusho. (11) Vangheush Managho. (12) Spen-tayao Armatoish.

Dr West opines that Darius probably reformed the Calender in a Zoroastrian direction. (See the Sacred Books of the East series, vol. XLVII, pp. XLVIII-XLVII, and p. 48 of the Rev. Dr Hope Moulton's *Early Zoroastrianism.*) On p. 50, Dr Moulton says: "........the Parsi Calendar is traced, on strong evidence, to Darius, and the present names of the months bear very strong marks of his hand." Cumont is at pains to show that all six of the Amshaspands supplied names for the Cappadocian Calendars some centuries B. C., and says, "certain indications appear to show that the adoption of the Persian Calendar in Cappadocia took place about 400 B.C.", during the Achaemenian period anyhow, though it is "very difficult to determine more precisely the date

at which they began to use, in Asia Minor, these foreign names of the months." (See p. 103 of Moulton: *Early Zoroastrianism.*) On page 431, Dr Moulton says: "Prof. Cumont does not discuss the date at which the Persian Calendar was adopted in Cappadocia. He simply accepts the argument of M. E. Drouin in an article on the Calendar in *Revue Archeologique*, 1889, especially the section in II. 43 *ff.* M. Drouin's chief conclusions may be repeated: The Cappadocian Calendar must have been introduced by the Persians a tolerably long time after Darius I. and the adoption in Persia of the Avestan Calendar: otherwise the months taken over would have been those named on the Behistan Inscription. The first intercalation of a 13th month to rectify the solar year he proves to have been in 309 B.C............The fixing of the year at 365 days and the adoption of the Avestan Calendar, M. Drouin dates in the middle of the fifth century. "We should not be far from the truth if we put the introduction of the Persian Calendar into Asia Minor about the year 400 B.C." (This date........Prof. Cumont takes over.) ....West calculated that the year of 365 days, still current among the Parsis, must have been introduced in 505 B.C., with a margin of four to eight years in either direction for accidental errors of ancient observers. He gets this by the simple fact that 365 days make the year too short by ·2422 of a day, which he sets beside the datum that in 1864 "the beginning of the Parsi year, according to Persian reckoning, had retreated to August 24," or 210 days before the equinox. That the Parsi year should begin with the equinox we learn from the *Bundahish*, [which, however, is not consistent, says Bartholomae], which we have seen takes a specially high place in Pahlavi literature for the antiquity of its material........We may take it as proved that a 365 days year was established in Iran about 505 B. C., and therefore in the reign of Darius I. But the year which has

been used among the Parsis, since the Sassanian era at least, is one of 365 days, and there is a presumption in favour of identifynig them. The months are not named in the Avesta, except in one passage of *Afrinakàn*........Of the Avestan names five occur in the *Afrinakdn, viz.*, those of the 2nd, 4th, 6th, 7th, and 10th months." (*Early Zoroastrianism*: pp. 431, *et seq.*) Dr Moulton in a tabulated form, gives (on p. 433) the names of the twelve months in the Pahlavi language from Gray, the English date on which each month is originally commenced, the names of the same months as named from the Old Persian (for which Dr Moulton is responsible), and the corresponding restored Cappadocian names (from Cumont). The only portion of this Table that need be reproduced here is the dates on which the Pahlavi months originally commenced: I. *Fravartin*....on March 21; II....*Artavahist*, on April 20; III....*Horvadat*, on May 20; IV....*Tir*, on June 19; V....*Amerodat*, on July 19; VI....*Satavairo*, on August 18; VII....*Mitro*, on September 17; VIII....*Avan*, on October 17; IX....*Ataro*, on November 16; X....*Din*, on December 16; XI....*Vohuman*, on January 15; XII....*Spendarmat*, on February 14.] (336)

Each of the thirty days of a month is dedicated, also, to a special divinity: the 1st, the 8th, the 15th, and the 23rd day to the Supreme Deity. The first day is called after His name, *Ahura Mazda*. And the other three by the epithet *Dae*. The month is thus apportioned into four weeks: the first two consisting of seven, the second and third of eight days.

The five complementary days, [or intercalary days that are, every year, inserted in order to bring the solar and lunar years into harmony], are consecrated to the five *Gâthd*, *i.e.* to the five series of holy hymns revealed to

336. [Information placed here by me on pages 356 to 359.—M.M.M.]

Zoroaster, and looked upon as divine. They each bear the name of one of the *Gáthás*: 1-Ahunvaiti, 2-Ushtavaiti, 3-Spenta Mainyu, 4-Vohu Khsathra, 5-Vahishtoishti.

The collected invocations for the thirty days constitute the '*Siroza.*' (337)

[Dr Geiger says: "The day-names are also nowhere distinctly enumerated in the *Avesta*, yet there is, in the *Yasna*, a list of genii completely agreeing with the day-list found in the traditional Scriptures of the Parsees. This is no accident."]

[For the information of non-Parsi readers may be mentioned, here, the names of these days in their proper sequence. The names, from which the present names are derived, have been taken from Shams-ul-Ulma Dastur Darab Peshotan Sanjana's English translation of Dr Wilhelm Geiger's *Civilization of the Eastern Iranians in Ancient Times.* It may be noted here that these names are spelt somewhat differently in Sanjana's book above cited. Next to each name has been placed, in italics, the name as pronounced, (though in a highly incorrect manner), by the generality of Parsis. The days of the month are named after the Yazatas, (arch-angels and angels male and female.) To the name of each day, is appended a short descriptive account. Each month is divided into nearly four equal divisions, each division corresponding to a week. The first division, or week, begins with the name of the Creator, *Ahura Mazda*, and each of the six following days is named after an arch-angel (*Ameshaspenta.*) (338) (See *Yasna* XVI. 3 *et seq.*) The second division, or week, begins with

337. [*Sirozah* : See my Supplementary Chapter on "Religious Literature," *post.*—M.M.M.]

338. [For a Paper on the subject of the *Ameshaspands*, or arch-angels of the Avesta, and which "named the Parsi months and days in the later periods, even in the later Avesta and perhaps in the earlier times as well,"—as Mills says,—see his article on the subject, in the *East and West* journal of January 1908.—M.M.M.]

an *appellation* of Ahura-Mazda, and the seven days that follow are each-named after an angel. The third week begins also with an *appellation* of the Creator, and each of the seven following days is named after an angel. The fourth division also begins with an *appellation* of God-Almighty, and the days that follow are named after an angel. The thirty days of the month are as follow:—

(THE FIRST WEEK)

1. Ahura Mazdao....*Ormuzd*.—The first day of the month, named after the Creator.

2. Vangheush Managho....*Bahman*.—Vohumano (or Bahman) is the Good Mind. He presides over Peace and Knowledge. He looks after man and the animals created by God.

3. Ashahe Vahishtahe....*Ardibehesht*.—Asha-Vahishta is an impersonation of Divine Order and Holiness. He presides over Fire and keeps the key to the gate of Heaven.

4. Khshathrahe Vairyehe...*Shahrevar*.—He presides over Metals, and is an arch-angel of Mercy and Charity.

5. Spentayao Armatoish....*Aspandad*.— Sapendarmad presides over the good Spenta-Armaiti, the Earth.

6. Haurvatato....*Khordad*.—He rules over the seasons of the year, is a genius of Health, and presides over Waters.

7. Ameretato....*Amerdad*.—He rules over Plants and is a genius of Immortality.

(THE SECOND WEEK)

8. Dathusho....*Dep-Adar*.—This is the first day of the second week. It is set apart for the worship of the Creator.

9. Athro....*Adar*.—He is the Glory and Weal of Ahura-Mazda. He presides over Fire.

10. Apam....*Avan*.—He presides over all Good Waters and all Plants.

11. Hvare-Khshaetahe....*Khorshed*.—The undying shining, swift-horsed Sun.

12. Maogho....*Mohor*.—The shining Moon.

13. Tishtryehe....*Tir*.—Leader of the Stars against the Planets. He presides over the Rain. Tir has to fight with 'Apaosha', the demon of draught.

14. Geush....*Gosh*.—Female-angel. She is a personification of the animal kingdom which she maintains and protects.

(THE THIRD WEEK)

15. Dathuso....*Dep-Meher*.—This is the first day of the third week. It is set apart for the worship of Ahura-Mazda, the Creator.

16. Mithrahe....*Meher*.—Lord of wide Pastures, and genius of Heavenly Light. He presides over Truth, and is the preserver of oaths and good faith, and punisher of those who break their promises or fail in their contracts.

17. Sraoshahe....*Sarosh*.—Master of Holiness, and smites fiends. He is the Divine Messenger, that leads souls, after death, to the Chinvat Bridge.

18. Rashnaosh....*Rasne*.—Rashna Razista is the genius of Truth, and is one of the three judges (with Mithra and Sarosh) who decide the fate of the soul after death. He holds the golden balance (the scales of justice) in which the deeds of men are weighed after their death.

19. Fravashinam...*Farvardin*.—This day is set apart for the pious remembrance of the 'Fravashis,' *i.e.*, the souls of the dead.

20. Verethraghnahe....*Behram*.—Genius, strongest in strength, most victorious in victory, most glorious in glory, most favouring in favour, the best giver of welfare, and the best healing in health-giving.

21. Ramano....*Ram.*—Genius presiding over Vayu, the wind, and presides over also the sky and the boundless time.

22. Vatahe....*Govad.*—'Bàd' is bounteous Wind. This genius presides over Courage.

(THE FOURTH WEEK)

23. Dathusho....*Dep-Din.*—This day is the first of the fourth week, and is set apart for the worship of God.

24. Daenayao....*Din.*—He is invoked in company with 'Kista', the genius presiding over Religious Knowledge. 'Daena' is the impersonification of the Zoroastrian Religion.

25. Ashoish....*Asisang.*—Female genius of Fortune and Wealth. She is a female impersonification of Piety.

26. Arshtato........*Astad.*—Arstat is Truthfulness. She is invoked in company with Rasne, the genius of Truth. 'Astad' makes the world grow.

27. Asmano....*Asman.*—Presides over heavens and the bright and happy abode of the holy ones.

28. Zemo....*Zamiad.*—Presides over the Earth, fields, and mountains.

29. Mathrahe Spentahe....*Marespand.*—Mathra Spenta is the Holy Word or law, or the Heavenly Wisdom.

30. Anagharanam raochagam....*Aneram.*—Rules over the eternal and sovereign luminous space. (339)

[The following has been taken (340) from *Cama Memorial Volume*, to which Mehernoshji Nosherwanji Kukà, an M. A. of the Bombay University, has contributed, at p. 54 *et. seq.*, a Paper entitled "*An Inquiry*

339. [For this note, see Appendix at the end of this Chapter.—M.M.M.]

340. [The whole of the excerpt that follows has been placed here by me.—M.M.M.]

into the Order of the Parsee Months, and the Basis of their Nomenclature:"

"The names given to the Parsi months are the same as those given to some of the days of the month, but the order is different,—for instance, after *Behman* comes *Aspendarmad*, and not *Ardibehesht*. After *Ardibehesht* comes *Khordad*, and not *Sheherivar*, and so on. . . . ." The order and the basis of the nomenclature of the Parsi months is thus explained by Mr Kukà: "*Farvardin*.—As the name implies, this month was originally a month sacred to the *Fravashis*, or *Manes*, of the ancestors, and its position must have been near the Summer Solstice just as was that of the corresponding Hindu month. The point from which the sun annually begins his retrograde motion towards the south had a strange fascination for all nations, for we know that, with the Chaldeans, the Phœnicians, and the Syrians, the month sacred to the memory of the dead was the month *Tammuz*, which began with, or somewhere near, the Summer Solstice, and the ancient Egyptians held the Festival of the Dead, the 'Uaguit', in the month *Thot*, which also had its commencement at the Summar Solstice. It is therefore highly probable, that, with the Iranians too, the month sacred to the 'Fravashis' began with the Summer Solstice. It is true that, in modern times, the ten *Farvardegàn* days, which are held to be specially dedicated to the commemoration of the 'Farvashis', do not fall in this month: but then it should be borne in mind that these *Farvardegàn* days came into existence after the institution of the *Gahanbar* festivals, which were not known at the very period spoken of above. These ten days resemble the 'Dvadashana', or the 'twelve days' of the Vedic Hindus, which were added to the lunar year of 354 days, to make it correspond with the solar one. Just as in the *Farvardegàn* days, which are regarded as very holy by the Zoroastrians, the 'Farohars', or spiritual representatives

of the deceased, are believed to re-visit the earth and take their abode in the houses of their descendants who invoke them, in like manner in the *Dvadashana* days, which were held, by the ancient Hindus, to be the holiest of the whole year, " the Gods were believed to descend from Heaven, and to revisit the abodes of men." (See B. G. Tilak's *Orion: or the Antiquity of the Vedas*, p. 139.)

" There is, therefore, every reason to believe that the month '*Faravashinam*,' or *Farvardin*, was originally the month sacred to the memory of the dead, and had its beginning near the Summer Solstice, that is, it was the first month of the Summer season.

" When the Iranians dwelt in their ancient home *Airyanavaejo*, two seasons only were recognised by them, —a summer of two months, and a winter of ten. (*Vendidad*. I. 4; Spiegel §. 11); and as, according to the *Avesta*, the year ought to commence with the warm season, it might be assumed that *Farvardin*, in the age in which it was named, marked the beginning of the year. Later on, when the Iranians shifted towards warmer latitudes, and recognised seven months of Summer and five of the Winter, (*vide Commentary of the Vendidad*, I. 4) the warm season was regarded as commencing with the Vernal Equinox, and the beginning of the year must accordingly have been changed........

" *Dathusho*, or *Dae*.—This month was named after the Creator, and must have marked the beginning of Spring. Mr. Tilak observes: " Beginning with *Fravashinam* in the Summer Solstice, *Dathusho* begins exactly at the Vernal Equinox, and, as marking the revival of nature, it was properly dedicated to the Creator. Roth, again, was partially correct when he imagined that *Dathusho* must have once commenced the year, in as much as it was dedicated to the Creator, Ahuramazda. For, from the old Hindu Calendar, we see that the Vernal Equinox was also a beginning of the year. In the

primitive Avesta Calendar we can thus discover the traces of the year beginning with the Vernal Equinox, and also from the Summer Solstice." (*Orion*, p. 93.)

"Here it may be observed that, while the first day of every month is named *Ahuramazda*, the month commencing with Spring does not bear this name, but has another qualitative name of Ahuramazda, *viz.*, *Dathusho*, *i.e.*, 'Giver,' or 'Creator'; and this has a special significance here, in as much as, with the advent of Spring, nature receives the gift of youth, and may be said to be created anew.

"In the Cuneiform Inscriptions of Darius Hystaspes, on the Behistun rock, names of nine months have been discovered, one of which is *Bâgayâdaish* (=dedicated to God), which corresponds to our *Dae*; and this month began with the Spring season, as will be shown, further on, in my treatment of '*Ardibehest*.'

"*Tir*, or *Tishtriya*,—was the month named after the star 'Teshtar' (Sirius), and marked the commencement of Autumn, and the setting in of the rains. It has been previously remarked that the Calendar was determined at a very early period in the history of the Aryan race,—at a time when the day of the Vernal Equinox was marked by the heliacal rising of Sirius. There is no direct evidence of this, except perhaps a somewhat obscure passage in the '*Tir Yasht*', which seems to have embodied and preserved a tradition of such event; but the indirect evidence that we derive from the connection of the star 'Teshtar' with Rain is very strong . . . .

"Let us now come to Teshtar's connection with Rain. When 'Teshtar' rose with the Sun (at the time of the Vernal Equinox), owing to its light being merged in that of the superior luminary, it could not be seen except for a short time in the very early hours of the morning. But, as every star rises about four minutes earlier on each succeeding day, six months later, (*i.e.*, at

the time of the Autumnal Equinox), 'Teshtar' rose at the time of sun-set, and remained on the horizon all throughout the night, attracting, towards itself, the attention of mankind by its singular brightness. This annual phenomenon led to Teshtar's name being given to the month which commenced at the Autumnal Equinox. And as, throughout Central Asia, and especially in Bactria and Bokhàrà, the rains set in soon after this Equinox, this coincidence,—of the acronycal rising of 'Teshtar' with the setting in of the rains,—led our fore-fathers, of more than six thousand years ago, to regard 'Teshtar' as the *Yazata* presiding over Rain.

"On an examination of the '*Tir Yasht*' it will be seen that wherever there is mention of '*Teshtar*' in connection with Rain, his *rising* in the *evening* is spoken of, and not his heliacal rising. His *rising* was looked for with expectation by the people, as being the Harbinger of Rain. (See *Tir Yasht*: § 13, 16, and 18) . . . .

"*Mehr*.—This, in the Avesta language, is 'Mithra,' and, in Sanscrit *Mitra*, meaning 'day-light'. One of the various meanings of *Mitra*, given by Ervad Kavasji Edalji Kàngá, (in his *Khordeh Avesta-bá-máeni*, *i.e.*, the Khordeh Avesta with its meaning, 3rd ed., p. 43, foot-note), is 'morning twilight.' On examining the *Gàh* prayers we find that *Mithra* is especially invoked in the *Hâvan Gáh* only, which is the prayer for the time between early morning and noon, that is to say, the time in which 'day' (as opposed to 'night') may be said to be in its youth; and this leads me to infer that *Mithra* is '*daylight in its growing stage.*'

"With *Farvardin* in the Summer-Solstice, *Mehr* naturally begins near the Winter-Solstice, from which period daylight begins to increase or to grow; and to commemorate this annual incident, the month in which this phenomenon occurs, was rightly named after the angel *Mehr*, or *Mithra*, whose meaning indicates

'Day-light in its stage of growth.' The Arabian author, Albiruni, (in his work *Athâr-ul-Bâkiya*, translated by Dr. C.E. Sachau, p. 208), also states that *Mehr* was the first month of Winter.

"We have, so far, seen that the months *Dae*, *Farvardin*, *Tir*, and *Mehr*, were the cardinal points of the seasons, and commenced with the beginning of Spring, Summer, Autumn, and Winter, respectively. The other months will now be taken in hand, in the order in which they occur.

"*Ardibehesht.*—This is the name of the 'Ameshaspenta' who is the Lord of Heat. In the *Gâh* prayers, special mention of '*Ardibehesht*' is in the *Rapithvan Gáh* only, *i.e.*, in the prayer for that part of the day which is the hottest, *viz.*, between noon and 3 P. M. We know that the heat of the day is at its maximum, not at the time when the Sun reaches the meridian, but one or two hours after noon-day; and, in like manner, the hottest part of summer is not the month which begins at the Summer-Solstice, but the month succeeding it. The 'Dog-days,' or days of extreme heat, are known to cover the period of time extending from the second week of July to the middle of August. We have seen above that the Summer Solstice occurred at the beginning of 'Farvardin,' and consequently the subsequent month,—that of extreme heat,—was appropriately named after the 'Ameshaspenta' presiding over Heat. (In India, owing to the physiographical peculiarity of its situation, the monsoons prevent the heat of July and August being felt *as much* as it is in other parts of Asia and in Europe.)

"At the time of the French Revolution, the Christian Calendar was abolished, and was replaced by a new Republican Calendar, in which the year commenced with the 22nd of September, or the Autumnal Equinox, and the months were named from the characteristic features of the different seasons. It is a very remarkable coincidence

that their 'Thermidor,' or 'Hot Month,' covered the period extending from the 19th of July to the 17th of August, the identical period covered by our *Ardibehesht* (month).

"Two of the months mentioned in the Cuneiform Inscriptions of Darius are *Bâgayâdaish* (=dedicated to God), and *Garmapada* (=Path of Heat). It may be inferred, from the meanings alone, that the former corresponded with *Dae*, and the latter with *Ardibehesht*, but we have further testimony to show that the interval, (*i.e.*, the interval between any day of one month and the same day of the other month), between *Bâgayâdaish* and *Garmapada*, was eight months, just as is between *Ardibehesht* and *Dae*. . . .

"*Khordàd.*—This 'Ameshaspenta' is called, in the *Avesta*, '*Hauravatat*' (*i.e.*, 'Health'), and he is the tutelary deity of the Waters, whether they be on the Earth in liquid-form, or in the Sky in the form of clouds. Clouds must have been regarded as the bringers of '*Haurvatat*', or health, for they are thus invoked in the *Vendidad*:—"Come, O ye Clouds, come with your waters, ...for annihilating sickness, for annihilating death."

"*Amerdàd.*—This 'Ameshaspenta'is the guardian of Trees and of Vegetation in general, and his name was given to the month succeeding *Tir*, because it was marked by the abundant growth of vegetation, as a result of the rainfall in the previous month.

"Taking *Farvardin*, as corresponding with the Hindu month *Bhàdrapad*, as shown above, *Amerdàd* would coincide with the Hindu month *Posh*, named from the asterism *Pushya*, which, in Sanscrit, means 'blossom'.

"Here let us pause to examine the sequence of the months from *Farvardin*, and see how closely connected the months are with each other. First comes *Farvardin*, which begins with the Summer Solstice, and is the first

month of Summer; then comes *Ardibehesht*, the month of extreme heat. Good deal of evaporation has gone on in this hot month, but the vapour has remained in an invisible form owing to the heat. The Sun has, however, gone on receding towards the Equator, and by the end of the month, the heat being somewhat lessened, the vapour now assumes the visible form of clouds, and the weather, in the succeeding month, is mostly cloudy, which circumstance is the cause of the latter month being dedicated to *Khordàd*. By the end of that month, the Sun has reached the Equator, and prepares to go into the southern hemisphere. There is a further reduction in temperature, and the clouds, being condensed, burst over the land in the form of rain. This aspect of nature is the cause of the months, succeeding *Khordàd*, being named after *Teshtar*. Rainfall, in its turn, causes an abundant growth of vegetation, and, therefore, the month, in which this happens, is dedicated to *Amerdàd*.

" *Shehrivar*.—In the Avesta, '*Kshathravairya*, (*i.e.*, 'kingly dignity') is the angel presiding over metals . . . . .

"*Avàn*.—This month, following *Mehr*, was the second month of Winter, or the heart of Winter. '*Avdn*' is the female-deity of the Waters, and with the cognomen *Ardavisura*, the name was given to the river Oxus. The month extended over the period from about the 20th of January to the 18th of February, and was so named probably from the circumstances that the Oxus froze in this month. As this river played an important part in the social and religious life of Ancient Iran, this annual phenomenon was deemed of sufficient importance to be preserved in the Calendar.

"We have seen above that this month, for the most part, coincided with February, which is so called from 'Februa,' a name of Juno, derived from the Sabine word 'Februo', 'to purify.' Juno was so called because she

presided over the purification of women which took place in this month. It is a curious coincidence that the Iranian month should also be named from a female angel, who is spoken of in the Avesta as '*purifying the wombs of women*' and easing the pains of child-birth. Whether this is a mere coincidence, or whether there is something more underlying it, I leave to the scholars of the Avesta and of the classic languages to decide.

" *Adar.*—This was the last of the winter months. In the regions where [the] forefathers [of the Iranians] dwelt, owing to the thaw which took place in this month, the weather was very cold and moist, and necessitated a bright fire being kept burning in all the rooms of the house. This led to the month being named after the *Yazata* of Fire. That, in *Adar* was witnessed the last spurt of Winter is also mentioned by Albiruni, who says: " This is the end of Winter months, when the cold at the end of the season, is most biting, and the frost is most intense." (Dr Sachau's translation, p. 211.)

"*Behman.*—This month, coming after *Dae*, belonged to Mid-Spring, *i.e.*, it was the second month of Spring. The month of the Cuneiform Inscriptions, corresponding to it, was *Thuravdhr*, which too means 'Mid-Spring', (*Thura*, Avesta, *Sura*='bright': and *vahra*, mod. Pers. *Bâhàr*='Spring.') According to Max Duncker, (*History of Antiquity*, Abbot's translation, vol, vi, p. 248). *Thuravahr* corresponds with the Babylonian month *Iyar* which is second month of Spring.

" Behman is the 'Ameshaspenta' who has the special care of cattle and flocks. As the ancestors [of the Persians] were, in early ages, a pastoral people, the reason for their naming the second month of Spring after *Behman* must be looked for in some special phasis of cattle-breeding. I believe this was the month in which the parturition of cows took place, and, consequently, they were full of milk. Even in modern practice it is

deemed advisable to have the cows calve in Spring, so that they may be in full milk when pasturage is at its best. (See *Encyclopædia Britannica*, ed. 1882, Article on 'Agriculture', p. 344). This is further borne out by passages in the *Visparad*, wherein the *Mediozarem Gahanbar*, (which falls on the 45th day from the Vernal Equinox, and consequently in Mid-Spring), is always spoken of as the '*Milk-giver*.'

"*Behman*, for the most part, coincides with May, (covering the period from about the 20th of April to the 19th of May), and May was called, by the Saxons, '*tri-milchi*' (three milch), because cows were milked thrice a day in this month, instead of twice a day as usual.

"*Aspandármad.*—This is the name of the guardian *Ameshaspenta* of the Soil. The month bearing this name extended over the period between the 20th of May and the 18th of June, or thereabouts, and the characteristic feature of it was the ripening of corn. To an agricultural people, this aspect of Nature, which is the result of the bounty of the Mother-Earth, was of sufficient importance to make them give the name, of the Guardian Deity of the Ground, to the month in which this bounty was manifest. The season for the ripening of corn is different in some places, but my remarks apply to Northern Persia and Bhokhàrà, the original settlements of the forefathers [of the Persians.] In the French Republican Calendar the corresponding month, the 20th of May to the 18th of June, was named 'Prairial' or 'pertaining to the meadows,' which shows how certain ideas run in analogous channels even in nations far removed from each other in point of time."] (341)

341. [See, also, Rastomji Edalji Dastoor Peshotan Sanjana, (*op. cit*, p. 23 *et seq.*) for a concise statement, and Dr Louis Gray's Paper, entitled "The Origin of the Names of the Avesta Months," in the *American Journal of Semitic Languages and Literatures*, vol. III, of 1904, (No. for April), and from which R. E. P. Sanjana gives an interesting passage relating to the fact that "in conformity to Zoroastrian

The day is divided into five watches,—called, in Zend, '*Asnya*,' in the Pahalvi language, '*Gàh*' (342) Each of these watches is consecrated by special prayers: 1-*Ushahina*, from morning twilight to sun-rise: 2-*Havani*, from sun-rise to midday: 3-*Rapithwina*, mid-day to afternoon: 4-*Uzayeirina*, from afternoon to the appearance of the stars: 5-*Aiwisruthrima*, from the appearance of the stars to the morning twilight.

The invocation of the day and the month is an indispensable element in all religious ceremonies of the Parsis.

It is said that, in the 4th century of the Christian era, Adarbàd Màrespand, the great and wise high-priest, wrote for his son, named Zarathushtra, a small treatise entitled *Madegánlak-yom*, (343) in which are enumerated the particular virtues of each day of the Zoroastrian month, more or less propitious for the performance of certain kinds of business, or certain specific acts. Thus: the first day appears as the most favourable for entering a new house or garden: such and such another day for the undertaking of a religious or of a wordly work: some for starting upon a journey or voyage: settling a family matter: fixing meetings or holidays. A few are confined to rest, or to works of piety. It is needless to say that these precepts, so admirably drawn up by Adarbàd Màrespand, no longer serve the Parsis for guidance, and are scarcely known. [But the more orthodox and the superstitious do sometimes consult such an oracle.]

custom in general, no month is dedicated to an evil spirit. This would be giving recognition to *ahriman*, a thing blasphemous to the Iranian mind, although the Babylonians could consecrate a month (*Adar*, or February—March) to the seven evil spirits."—M.M.M.]

342, [*Gàh*: See my supplementary Chapter on "Religious Literature," *post*,—M.M.M.]

343. Translated, from the Pehelvi, by Dastur Darab Peshotanji Sanjana.—See D. F. Karaka: *History of the Parsis*, Vol. I, ch. III, pp. 132, *et seq*.

The Parsis have Religious Feasts of great importance. Anquetil Duperron gives a detailed account of them which is here reproduced.(344) Says he: "The several seasons, of the year, at which the Parsis are obliged to celebrate the 'offices' of which I have just spoken, are high days which I may describe in a few words:

"I.—Every day the name of which agrees with that of the month, *e.g.*, the day *Farvardin* of the month *Farvardin*, etc.(345) It is a high day, kept with feasting and prayer. Parsis are, on that day, enjoined to go to the *Dàre-Meher*(346) to make *Nediyash* of the fire therein, keeping away from the *kesh* [i. e. grooves] of the Mobed, who then reminds them, in a short discourse, of the duties devolved upon them by the [religious] law.(347)

344. Anquetil Duperron: *Zend Avesta*, vol. II, p. 574, *et seq.*

[Dr. Geiger, (a Bavarian scholar), in his *Civilization of the Eastern Iranians in Ancient Times*, observes that "the Iranian year had also its regularly recurring feasts (*yariya-ratavo*), literally 'yearly times."—M.M.M.]

345. [See, also, p. 148 of Dr. Geiger's *Civilization of the Eastern Iranians in Ancient Times*, for a short discussion of this subject.—M.M.M.]

346. [Prof. Jackson, in his *Persia Past and Present*, says in a footnote on p. 366:—"The name '*Dar-i-Mihr*' ('shrine of Mihr') (used also in India) contains a reminiscence of the ancient Mithraic worship but is now used (like *Adariàn*, 'pyraea') merely as a designation for a small chapel or shrine of fire."

Upto the end of 1906 A D., these *Daremehers*, or *Atash-Adriàn* numbered one hundred and eleven, including 39 in Bombay, and all over other parts of India and adjacent countries, (*e.g.*, in Rangoon and Aden). Of these, 9 are for the Kadmi sect. A complete list shewing: where each one is situated: the name of its founder: the sect it belongs to: the date of its consecration: and a brief history of some of them,—is given in Mancherji Hoshangji Jagosh's *Zoroastrian Calendar*, for the Yazdegardi year 1276 (=A. D., 14th Sept. 1906 to 13th Sept. 1907).—M.M.M.]

347. [Ervad Sheriarji Dadabai Bharucha has very kindly looked through this portion about the "Religious Feasts," as reproduced by

"The next solemn holidays among the Parsis are:

"(1) The *Nao-Roz*, [meaning] the 'New Year's day.' This lasts for six days [in Persia], beginning with the day *Ormuzd* of the month *Farvardin* (Little *Nao-Roz*) and ending on the day *Khordád* (Great *Nao-Roz.*) The *Ravâyets*[348] inform us why the last day is more solemn than the first. *Khordàd*, according to these works, was the day on which Ormuzd created the world, and all that therein is, the day on which Kaiomard[349] triumphed over *Aeshma*, the day that Meschia and Meschiane sprang out of the Earth,[350]

Miss Menant from Anquetil Duperron: and he has made his excellent and most authentic notes throughout. In order to distinguish the footnotes, either of the authoress, or my own, from those made by Ervad Sheriarji, I have appended his initials (S. D. B.) to each such note as emanates from his learned pen.—M.M.M.]

The "discourse," spoken of in this para, is now-a-days very infrequent. The *mobed* only offers the sandal-wood, etc., to the sacred Fire.—S.D.B.

[Miss Menant, later on, treats these 'feasts' under '*Jashan.*'—M.M.M.]

348. See *Revayet*, p. 252. *Idem* p. 86, *verso* 87, etc.

349. [See next footnote for a history of this personage.—M.M.M.]

350. [*Kaiomard*: *Gaiomard*: or *Gaya-Martan*: He may be called the "Zoroastrian Adam." J. J. Modi in his Gujarati Dictionary of Avestic Proper Names, makes a note which I translate as follows:—"*Yasht*: XIII. 87, 145. According to Farvardin Yasht, it was this good Irànian that was the *first* to listen to the counsel of Ahura Mazda, and it was from *him* that descended the good people of Irán. Just as Soshyosh will be the last man of the creation, so was Gaya-Marten, the first. For this reason, the names of these two are recited in the Farvardin Yasht (II. 14-17) along with the Fravashis of those that had been born prior to the *Yasht* and of those that have been and will be born thereafter. They are similarly remembered in the *Afringàn Dibache.* In the *Bundehesh*, he is identified as "Gaiomard," and, just as in the Avesta, in this book also is the genealogy of the Kyanian kings traced from him. Also, Firdosi opens his Epic (the *Shah-Nameh*), with this king Gaiomard. In the *Bundehesh* (III. 13-26), after the names of objects of creation, which Ahreman attacked, *viz.*, the water, the earth, the trees, and the animals, the

and the day on which several important events, in ancient Parsi history, took place. Gustasp had embraced the law

name of Gaiomard is mentioned as that of the first representative of mankind. In Ch. XV is given a description to show how human beings descended from him: On his departure from this world, two-thirds of his virility, which was purified by the rays of the sun, was retained by Nairyo-sang [a protecting angel], and one-third by Spendarmàd (mother-earth). Forty years later, the human pair, Meschia and Meschiani took their birth from that mother-earth. From Gaiomard originated twenty-five divisions (Ch. XV. 31)." Dr Modi appends to his book a genealogy showing the descent of the Peshdàdyan, Kyanian, Sassanian families, and of the Mobedane-mobeds from Gaiomard. "Three-thousand years prior to Ahreman's evil sway over creation, the descent of man from Gaiomard is chronicled.—In *Dadistane-Dini* (XXXVI. 2) he is portrayed as taking part in the Resurrection. In the *Mino-i-Khrât* (XXVII. 14) are recounted the benefits conferred by various Iranians on this world, and among them are those by Gaiomard......On the authority of some statements in the *Bundahish*, Firdusi mentions Gaiomard as the first king of Iran, reigning for thirty years after the evil influence cast by Ahreman on earth. In the *Desatir*, Gaiomard is mentioned as 'Farzin-Sar,' and is indentified as 'Farpude Yasan Ajam,' *i.e.*, son of 'Yasan Ajam'......On the authority of the *Desatir*, prior to Gaiomard, are mentioned as having existed, prophets named Mehe-abad, Jiyafram, Kleen, etc., and so Gaiomard is not the *first man* (as is stated in some parts of the *Bundahish*,) but one of the prophets. According to the *Bundahish* and *Vajarkard-Dini*, Meschià was born of Gaiomard and Siamak was born of Meschia, and the *Desatir* and the *Shah-Nameh* mention Siamak as his son. Siamak is stated in the *Desatir* to be also a prophet...... The Avesta is silent as to the period for which Gaiomard lived. The *Dinkard* mentions him as the first to inaugurate religion."

Dastur Feroz Jamaspji Jamasp Asana, in his English translation of Rev. Casartelli's *Philosophy of the Mazdayasnan Religion under the Sassanids*, observes, in a footnote, on p. 8: "The Yervanic, Kayomarthian, and other such beliefs and sects, were heretical and diametrically opposed to the received doctrines of Mazdeism, just like those of Mazdak and Mani. From the writings of Shahristan, a celebrated Mahomedan writer, we learn that the Mazdayasnians were split into several sects, which very likely arose at the time of the Sassanians, such as the Mazdakyas, Kayomarthias, and Zervanists, whose doctrines, being altogether strange to the ancient books, must have

on the day Khordàd, and this is the day on which resurrection ought to begin.

" (2) *Meherdyàn*, which lasts six days. The day *Mithra* of the month *Mithra*, is a holiday observed by the

been derived from other creeds. (*Cf.* Haug: *Essays on the Sacred Language, Writings, and Religion of the Parsis*, p. 15). Therefore, no reliance should be placed upon them and they should not be reckoned as Mazdayasnian sects and beliefs."

See also, Casartelli's treatment of the subject, in Ch. V, under "Anthropogeny," and for the remarkable legend of Mashya and Mashyoi* as given by Windisch-mann (*Zoroastrische Studien*), and Spiegel (*Eranische Alterthumskunde*). Dastur Jamaspji Minocherji has pointed out the various religious books of the Parsis where Gaiomard is referred to. *Vide* vol II (1891) of the Gujarati Proceedings of the Zarthoshti din-ni khol karnàri Mandli, p. 120. On pp. 223 to 232 of the same volume is recorded a learned and elaborate, but inconclusive, discussion as to the terms Mazdayasni, Devyasni, and Yazdanparasi, and the period when they came to be used by the respective followers. Ervad Sheheriarji D. Bharucha has contended that it was from the time of Gaiomard, the Persians detached themselves from other Aryans, because from that time forward the former commenced worshipping Ahurmazd, and relies on Farvardin Yasht 87 and several other authorities.

I refer readers of the Gujarati language to a Cyclopœdia called *Pàrsi Din Ayin anè Tavarikhi Fârhang*, (='Parsi Religion and historical Cyclopœdia'), by Barjorji Erachji Baján, for an exhaustive treatment of the subject under the title of 'Gaiomard.' Some parts of this Cyclopœdia have been published under the auspices of the 'Bazmè Ruzè Jashnè Ahurmazd,' established by an enthusiastic Persian Zarthushti merchant Dinshah Mehervan Irani, long resident in Poona (in Deccan), and who pays the cost of printing these volumes.

* *Mashya* and *Mashyoi* literally mean 'man and woman.' The mode of their origin from Gayomard and the development of man upon earth, are detailed in *Bundahish* XV.

For a discussion, by K. R. Cama, on the subject of an analogy, pointed out by Herr Kohut, between Mashia (referred to in the *Bundehish*) and Adam in the Genesis, the Talmud Midrash, and Hagada, see the Gujarati Proceedings of the Zarthushti Din-ni khol karnari Mandli, vol. II of 1891, pp. 95 *et seq.*—M.M.M.]

Parsis. The qualities of *Mithra*(351) enumerated in the *Yasht* which bears the name of this *Yazad*, sufficiently explain it. The Parsis recognize the two *Meherdyans*. The first begins the holiday and falls on the 16th (little *Meherdyan*). The second Great *Meherdyan* falls on the 21st. The last day of the festival is the most solemn.(352)

"(3) The *Gahambàrs* [or *Gahanbàrs*]. (353)—Here are six festivals, of five days each, instituted by King Jamshed, in memory of the various times at which the beings composing the universe were produced.(354)

"(4) The *Gàthàs*.—The last ten days of the year. The Parsis believe that, during the first five of these days, the souls of the blessed descend towards the earth, within three bow-shots, and that, during the last five (the *Epagomanes*), which are the Farvardiàns, *i.e.* the days of the *Farohars*(355) of the law, the same souls, and even

351. [*Mithra:* See p. LV of Geiger's *Civilization of the Eastern Iranians* &c., and Jivanji J. Modi's Paper on "*Mithra*, the Yazata of the Zoroastrians, and Michael the saint of the Christians."

Prof. Jackson, in his *Persia Past and Present*, says, on p. 28 :—"Zoroastrianism was the ancient faith of Iran and is important because of the likenesses which it presents to Judaism and Christianity. A phase, of this religion, known as Mithraism penetrated into the Roman world during the early Christian ages, and spread so rapidly in many parts of Europe that altars were set up and cave-temples built to celebrate the mysteries of the Persian divinity Mithra, and to glorify this personification of light, the Sun, and truth."—M.M.M.]

352. Now-a-days, the Parsis of India observe only the 16th day, *Meher Roj* (day of Meher). But Anquetil's assertion can be corroborated from the writings of several old Iranian authors, such as Albiruni and others.—S.D.B.

353. [*Gahambàr* : See J. J. Modi's *Sermon*, on this subject, in his collection of *Lectures and Sermons relating to the Zoroastrian Religion*, pp. 113 to 131, (ed. 1902). The Sermon is unfortunately in Gujarati.—M.M.M.]

354. See *Ravaet*, p. 237.

355. [*Farohar* or *Fravashi*: See my notes thereon, in the Chapter on "After-death", *post*.—M.M.M.]

those of the damned,(356) come to visit their dear ones. Consequently, the Parsees lay themselves out to give them the most splendid reception. The houses are purified and decorated. [In days gone by] no one used to leave home for five days, and during, the last five, the feasts of *Daruns* are kept, that is to say, the feasts preceded by the recitation of the *Izashne*, (357) the *Vendidad*, and the *Darun*, (358) for which the priest is presented with a new [suit of clothes.]

"First, the *Afergàn* (359) is recited. The priest who celebrates this office, as at the *Darun*, has before him flowers, fruit, milk, wine, and meat. Rice and pastry (360) may take the place of meat. In India there ought to be eight flowers. In Kermàn, (361) five. In this office neither *Barsom*, (362) *Hom*, (363) nor *Darun* (364) cakes are

356. Something similar to this is written in the *Ravàets*. But it is contrary to the ancient doctrine of the *Avesta*, which speaks of the advent of the Guardian Spirits of the *Holy Beings only*. The damned souls cannot be said to be holy.—S. D. B.

[The late Dastur Peshotan Dastur Behramji Sanjana, in a footnote on page 34 of his English translation of the *Ganje-Shàyegàn*, of Vazorg-Meher, referring to one of the Farohars, *viz.*, the *Poriodakesi* Farohars, says that these latter were "those of persons who accepted the primitive Mazdasnian faith. The Farohars of new proximity were those of persons who subsequently accepted the same faith."—M.M.M.]

357. [*Izashné*: See my Supplementary Chapter on "Religious Literature," *post*.—M.M.M.]

358. [For this note see Appendix at the end of this Chapter.—M.M.M.]

359. [*Afargàn*: *Afringàn*: See my footnote, *post*, giving full information *in re* the subject of the *Afringàn*.—M.M.M.]

360. That is, what the Parsis call, in Gujarati, *khir*; it is a dish made of rice, milk sugar, etc.—S.D.B.

361. See *Ravayet*, p. 249, and Small *Ravaet*, p. 54.

362. [For this note see Appendix at end the of this Chapter.—M.M.M.]

363. [*Hom*: See my footnote, *post*.—M.M.M.]

364. [*Darûn*: See Appendix.—M.M.M.]

used. In Kirmàn, a vase full of water termed *Nàveh* (365) is placed by the Atash-dàn [fire-holder].

"Usually there are two officiating *mobeds*, one as a *Zoti*,(366) the other as a *Raspi*.(366) A single priest, however, may celebrate the *Afergàn*. The Parsis, seated round the place of celebration, repeat : "It is the will of Ormazd, etc."(367) and they may then speak in *Bàj*, (368) which does not interrupt the prayer.

"Before commencing the *Afergàn* the *Raspi*, wearing the *Panóm*,(369) [the *padàn*], puts the sandal-wood, or prepared incense, in the fire, and continues to do so throughout the office. Then the *Zôti*, also with the

365. The Parsis, in India, put a gobblet of water.—S.D.B.

366. [These terms are explained in my footnote in Chapter on "Marriage," *post*.—M.M.M.]

367. *Avesta* : *Vasascha tu Ahura Mazda*, etc.—S.D.B.

368. *Bàj* : that is to say, speaking with closed lips, and not distinctly.—S.D.B.

369. [*Panôm* : *Padàn* : "The *paitidàna*, a small white veil prescribed by the Avesta to be worn over the lips, when before the fire, in order to prevent the breath and spittle from defiling the hallowed flame."—Jackson, (*op. cit*), p. 368.

"The *paitidana*, (an Avesta word), 'a putting-on, a mouth-veil,' (Pahlavi, *padàm* : Pazand, *penôm*), consists of two pieces of white cotton cloth, hanging loosely from the bridge of the nose to atleast two inches below the mouth, and tied with two strings at the back of the head. It must be worn by a priest whenever he approaches the sacred fire, so as to prevent his breath from contaminating the fire. On certain occasions, a layman has to use a substitute for the *penom* by screening his mouth and nose with a portion of his muslin shirt."—Haug : *Essays on the Parsis*, p. 243, footnote, (2nd ed.). See also the Pahlavi *Vendidad*, XVIII. 1-4.

"One of the duties of the Khurran-bash was no doubt to announce the persons who sought the king's audience. On these occasions he lifted the screen and announced to the king the name and the business of the intending visitor after repeating the traditional benedictory formula *Anoshah Baved* ('May you be immortal.') The permission having been given by the king, the visitor drew, out of his sleeve, a white clean hand-kerchief which he applied to his mouth. This was the

Penóm recites the *Afergàn* of the *Gahambàr*,[370] and after the words *Medojèrèm*, he recites the *Dhùpnirang* [371] etc. (In Kirman this is not recited). After this he continues the *Afergàn*.

II.—"The *Dhup-nirang* is recited again at the *Jashans*, [372] which are religious banquets. When the feast is ready, and all the invited guests have assembled in the garden, the *mobed*, with the *Panóm*, [or *Padàn*] approaches the fire and the viands. He throws incense into the fire several times, pronouncing the *Dhûp-Nerang*, or *Afrin-è-Mydzd*.[373] The prayer finished, the repast begins.

"The ceremony of the *Darûn* is also conducted at these *Jahans*. The priest gives the people a share of the *Darûn* cakes and of the Myàzd, after blessing it. The Parsis

pandam which is used to prevent human breath from sullying sacred objects and elements,—in this case the royal majesty. Having taken this precaution, the visitor entered, threw himself on the ground before the king, and remained in this posture until the king asked him to get up, when he respectfully saluted him with his hands."—*L'Empire des Sassanides* : by Arthur Christensen, p. 98, and note 2, where the author refers to Noeldeke's *Tabari*, p. 366 *et seq.* English translation by Gustad K. Nariman.—M.M.M.]

370. [*Afergàn of the Gahambar* : See my footnote in Chapter on "After-Death."—M.M.M.]

371. [*Dhùpnirang* : See my note in a later Chapter.—M.M.M.]

372. [*Jashan* : For an excellent lecture, (unfortunately in the Gujarati language), giving an explanation of the term *Jashan* (a contraction of *Yajashna*), its aim, and object, corresponding to the Christian Communion etc., see Modi's *Essays and Sermons relating to the Zoroastrian Religion*. (Printed at the Daftar Ashkara Press : Bombay), (ed. 1902). For a Gujarati lecture by J.J. Modi, on "*Jashans* : Their rites and ceremonies: Their aim and object," see part 5 of vol. VI, (1897-98), of the Rahnumai Mazdeyasna Sabha's Gujarati Proceedings.—M.M.M.]

373. Instead of the '*Doup Nirang*' and '*Afrin-e-Miyazd*,' it ought to be the complete '*Afringan*.' The '*Satum*' is also recited there.—S.D.B.

show their zeal by eating largely[374] of the viands prepared. The [religious Avesta] law on these occasions enjoins the rich to send to the poor something from the feast, and even to give them money to duly celebrate the *Gahanbars.* Or else, collections are made for that purpose, among the wealthy, called *Jàdangôi.*[375] This action is very meritorious, whether done for others, or for one's self.

"The Parsis still celebrate their own birth-days with feasts, as also those of their children, and the day of assuming the *kusti* for the first time.[376] On the subject of other festivals, the following, works may be consulted: the *Farhang-e-Jehàngiri*, and the *Burhàne-Kàte*, the Persian work entitled *Ajaeb-al-Mahlukàt* (' The Wonders of Creation '). (1st Part, Section 13, Art. 6 on the Parsi months); the notes of Golicis on *Afragân*, (p. 21, *et seq.*), and Dr Hyde's *Religion of the Persians*, Ch. XIX and XX.)

"III.—one of the last festivals is that of the Labourers.[377] It takes place on the day *Aspendàrmad*, the 15th of the same month, the last of the year. The following are the ceremonies observed:

374. Not "largely," as Anquetil says, but only a bit of it is tasted by every one: for, the term used (*viz.*, '*Chàshni*') means 'tasting' only.—S.D.B.

375. [*Jadangoi*: 'Intercession.' (See *Sad-Dar*, Ch. XXII) "The original Pahlavi of this word can be read either '*dadogobin*,' a speaking of the law, or '*yedatogobin*,' 'a speaking of the sacred being'; in either case it implies 'pleading for the proper observance of religious duties,' especially the duty of supporting the priesthood and the poor, and it is for such purposes that the 'intercession' with those possessing property must be understood as being exercised."—E. W. West: Sacred Books of the East Series, vol. XXIV, p. 285, footnote 2.—M.M.M.]

376. These are only social and domestic occasions, not religioüs *Jashans* enjoined by law to be celebrated with sacred banquets. The assuming of the *Kusti* for the first time is, of course, a religious occasion, but to celebrate it with feasting, is optional.—S.D.B.

377. Not the 'labourers,' but of the Agriculturists.—S.D.B.

"After the usual prayers, the priest puts on a clean garment, recites the *Izashné*, the *Darún*, in honour of the seven *Amshdspands* (according to some high priests, in honour of *Ardibeheshṭ*), and says: "May my prayers be pleasing to Ormuzd etc.," (p. 156, *Ardibehesht Yasht*), down to "Ormuzd said to Sapetman Zaroustra, etc." Then he writes, with saffron ink, on parchment or paper, the following *távid*, (378) which is in Pahalavi:

'In the home of the just Judge Ormuzd, the day '*Aspenddrmad*, month *Espanddrmad*, I bind the mouths 'of all *Kharfester*, (379) *Devs*, [*Daeva*, 'arch-fiends'] 'which make blind and deaf, which paralyse, of 'sinners, *Ashmogs*, (380) wolves, devils, imps, *Dar*-

378. [The reader must be here reminded that Anquetil's description was written in 1771 A.D. The whole of what follows, with reference to the *Távid*, is an obsolete practice among the more or less educated Parsis of the present generation. See Dr Dhalla's *Zoroastrian Theology*, (ed. 1914), p. 300, as to the incantations of the Pazend and Persian *Nirangs* or formulas, charms incribed with spells and tied, as a távid, on the arm: thereby indicating the view one may gather from the Rivayats regarding the conditions prevailing in the period of the Revayats, *i.e.*, the period of decadence of the Zoroastrian religion during the 7th to the 18th Century A.D.—M.M.M.]

379. [*Kharfeshter*: A general term for noxious creatures, such as scorpions, rats, wolves, tigers, etc. —M.M.M.]

380. [*Ashmog*: or *Ashemaogha*: "The Heretics: Casuists distinguish three kinds of *Ashemaogha*: the deceiver (*friftar*), the self-willed (*khotdoshak*), and the deceived (*friftak*). The first and the worst is one who knowingly leads people astray, making forbidden what is lawful; and lawful what is forbidden; the second is one who follows his own will and reason, instead of applying to a *Dastur* (='a spiritual guide') for direction; the third is one who has been led astray by another."—Darmsteter: Sacred Books of the East series, vol. XXIII, p. 26, footnote 4.—*Ashemaoga*: 'The confounder of Asha' is the name of the fiends and of the heretics. The Parsis distinguish two sorts of Ashemaogha, the deceiver and the deceived; the deceiver, while alive, is *margarzan*, 'worthy of death,' and, after death, is a *darvand* (a fiend, or one of the damned); the deceived one is only

'*vands*,[381] oppressors, in the name of the *Yazads*, in the 'name of Feridun suckled by the cow in the name of the star *Tashtar*, in the name of the star *Satevis*; in the 'name, of the stars which make up *Haftorang*; [382] Abun- 'dance and Behesht, etc etc.'

"The Mobed finishes the *Bâj* of *Ardibehesht* with saying: "I make *Yazashnê* and *Nyâesh*, to *Ardibehesht*, etc.," down to the *Yasht* of *Khordâd* and gives the *tàvid* to the Parsis who pay two pice, (32nd part of a silver rupee, equivalent to 48 sou).

"The Parsis have to subject this *tâvid* to the smoke of a fire, in which the following five things have been placed: The horn of a beast killed on the day and month *Mithra*, cotton-seed, resin, garlic, and wild rue. It is then fastened on the inside of the door with glue or nails.[383] The . . . and the horns of the domestic animals, and the door itself must all be painted red. Then into every nook and corner they scatter sand, over which the mobed, while stirring it with a knife, has pronounced the *Nereng* which begins with: "The month *Espendârmad* etc."

"The Parsis believe that this last ceremony chases

maigarzàn.—See Darmsteter: Introduction to vol. IV of the Sacred Books of the East series.—M.M.M.]

381. [*Darvand* or *Dûrvand*: For the derivation and origin of this word, see S.D. Bharucha's lectures, reprinted in vol. V, of 1889, of the Rahnumai Mazdayasnan Sabhà, p. 35 *seq.*, of part 2.—M.M.M.]

382. [*Haftorang*: "Haptoiringa (Ursa Major) is the leader of the stars in the north...It is entrusted with the gate and passage of hell, to keep back those of the nine, and ninety, and nine-hundred, and nine-thousand and nine myriad demons and demonesses and frairies (*Pairikas*) and sorcerors (*Yatus*) who are in opposition to the celestial sphere and constellations. (*Minokhered*, XLIX, 15)."—Darmsteter, *Sacred Books of the East series*. vol. XXIII, p. 97, footnote 1. See, also, the *Zarthoshti* (journal), vol. II.—M.M.M.]

383. See *Ravaet, (loc. citat)*.

the *Devs*[384] from their house, or at least prevents them from exercising sway there. They mark their devotion on this day by destroying every production of Ahriman they meet with, as they have done from the time of Agathias."

The following is a list of the festivals at present observed in the Parsi community. It is given by Mr Dosabhai Framji Karàkà.[385] Their object is to promote social intercourse between members of the community, and to encourage charity and benevolence.

The chief festival is called *Patèti*[386] and is observed, more or less strictly, by all [Parsi] Zoroastrians. It takes place on the day 'Ahura-Mazda,' in the month of Farvardin, [although the day, on which *Pateti* is observed should, strictly speaking, be called the *Naoroz* and the day on which *Naoroz* is observed,—*i.e.*, the day

384. [The most orthodox and superstitious Parsis believe in *Dev* literally as 'evil spirits,' but the better informed, sensible, or educated classes understand, now-a-days, the correct significance of the term '*dev*', viz., as 'harmful atmosphere,' 'obnoxious creatures,' etc. See Casartelli's *Philosophy of the Mazdayasnian Religion under the Sassanides*, for an exhaustive treatment of the subject of 'Dev' and 'Druj,' (pp. 83 *et seq.* of the English translation by Dastur Feroz J. Jamasp Asa.) (*En passant*, I may mention here that, in one way, I am glad Miss Menant has, in some places, cited passages from Duperron, as they enable one to notice the immense progress of education among Parsis since 1771 A.D., *i.e.* since Anquetil Duperron's time). Even to Parsis of the present generation, much of what Duperron writes must read as somewhat curious information in regard to their ancestors in India!—M.M.M.]

385. *History of the Parsis* : Ch. III, pp. 144 *et seq.*

386. *Pateti* is a corrupt form of the word *Paitita*, which means 'he who repents,' signifying that, on that day, pardon of God is besought for sins committed in the preceding year.

[Shams-ul-Ulma Dr Jivanji Jamshedji Modi has very carefully explained the origin of this word, in his *Sermon*, at pp. 153, *et seq.*, published in a collection of his *Lectures and Sermons relating to the Zoroastrian Religion*, (ed. 1902).—M.M.M.]

previous to *Pateti*,—should be called the *Pateti* day.][387]

With the Kadmi sect, *Pateti* falls a month earlier than with the Shahanshahi sect.

On *Pateti* day, the Zoroastrian rises at an early hour,—earlier than is usual with him,—and performs his ablutions. After dressing himself in new garments, [generally sewn for that day's special use,] he implores the blessings of Ahura-Mazda, for himself and for his family. Then he goes to the Atash-Beheràm, or the great Fire-Temple, where he makes an offering of sandal-wood. His prayers[388] concluded, he distributes alms to the priests, and to the poor. The rest of the day is spent in rejoicings and in exchanging good wishes for the New Year, [*Sàl múbárak*=' May the New Year bring good luck to you'.]

Rapithvan.—Originally, it was the announcement of the commencement of Spring. But it no longer has any significance, since no account of Intercalation [' *Kabiseh*'] is kept. It falls on the third day of the first month. An imposing ceremony takes place in the Fire-Temple in honour of *Amshàspand Ardibehesht*, the patron of ' Fire and Light.'

387. Correctly speaking *Pateti* is the name given to the last day of the Parsi year. The first day is called '*Navsal*,' or *Navroz*, that is, the New Year's Day.—S. D.B.

[The words, in brackets [ ] in the text have been inserted by me for the information of foreign readers.—M.M.M.].

388. [As regards the controversy which is at times carried on, whether in ancient times any instrumental music accompanied prayers, see the Gujarati Proceedings of the Zarthushti Din-ni khol karnàri Mandli, vol. II of 1891, pp. 292-3. Ervad Tehemuras Dinshah Anklesvaria pointed to a Pahlavi passage, from his old copy of the *Bundahishn*, to show that, in the days gone by, instruments such as the *tambureh* (=a guitar), *rabàb* (=rebeck) and *chang* (=bells), were used when either the priests or the good *behdin* (=lay) Zoroastrians chanted their *Avesta* prayers.—M.M.M.]

Khordàd Sàl [389] is celebrated in commemoration of several important events, which took place on the day *Khordád*, in the month *Farvardin*, described in a little pamphlet entitled *Madegàn-Binae-Farvardin-Yome-Khordàd.* The subject of celebration, by certain religious rites, is the revelation of Ahura-Mazda to Zarathushtra, and the anniversary of the Prophet's birth. It is followed by family recreations.

Amardàd-Sàl [390] is devoted to pleasure by the Parsis, after the preceding ten days of the *Muktàd.* The sacred books attach no importance to this festival, which appears to have been added next after that of *Khordád-Sàl* by supporters of holidays.

The *Gahambâr*, [391] or festivals of the seasons, occur six times in each year. [392] According to the ancient practice, in Persia, the faithful meet for prayers. Poor

389. [*Khordàdsàl*: For a Paper, entitled " The Day Khordád of the month of Farvardin, commonly called Khordàdsàl," contributed by Dastur Kaikhushroo Jamaspji Jàmasp Asáná, see p. 122 of *Cama Memorial Volume.*—M.M.M.]

390 It is not mentioned in any religious writings.—S. D. B.

[For a Lecture on " Khordadsal, Amardadsal, and Rapithvan," by K. R. Cama, see *Niti Prakash*, No. 2, Vol. I, published by Mr Dinshah Meherwan Irani, (1901).

In 1875, Ervad Jamshedji Dadabhai Nadirshah, during his sojourn in Persia, wrote that, in Bombay, the day Amardád of the month of Farvardin has been called ' Avardadsàl,' but that, in Persia the day Khordàd of that month is called Avardàdsàl : and that, in Persia, there is no day corresponding to Khordàdsal. *Vide* p. 114 of Vol. II of 1891 of the Gujarati Proceedings of the Zarthoshti Din-ni khol karnari Mandli.—M.M.M.]

391. [On p. 117 of vol. III of 1902 of the Gujarati Proceedings of the Zarthushti Din-ni khol karnari Mandli, the origin of the word ' *Gahambar*' is given thus : ' *Ghae-ambar*' (= 'time or season for collection'.) At this time, food, liquor, fuel, etc., used to be collected and sent over to the chief or supervisor of the *Jashan.* This is what is stated in the *Afringánè Gahambar.*—M.M.M.]

392. [In annotating a statement in Ch. IV. 3 of the *Dina-i Mainog-i Khirat,* (in its English translation, in vol. XXIV of

and rich mix and eat together after prayers. This custom still survives [in India.] A banquet takes place, in which any members of the community may participate. [In days gone-by, in the spacious halls named *Alàhi Bàg*, situated in the out-of-Fort division of Bombay, even members of the best and leading Parsi families used to meet, and, at one *sûfrè*,—term for a 'sitting',—they dined with the humblest of the community. This custom, alas! has long since ceased to be in vogue, except, perhaps, in the dining-hall of the Atash-Beheràm dedicated to the Kadmi sect by the late D. N. Dadiseth. Of late years, the trustees of the Framji Kavasji Banàji's Fire-temple have inaugurated Gahambàrs solely for women of the Parsi community.] (393)

The six Gahambàrs (394) are:

1. *Maidhyoi - Zaremaya*, (*Metokzarma*): mid-Spring,—the 45th day of the year, from the Vernal

the Sacred Books of the East series,) Dr West, on p. 27, says: "These Gahanbars, or Gahambárs end respectively, on the 45th, 105th, 180th, 210th, 290th, and 365th days of the Parsi year; and when that year was fixed to begin at the vernal equinox, they celebrated the periods of mid-spring, mid-summer, the beginning of autumn, the beginning of winter, mid-winter, and the beginning of spring. (See *Shayast-la-Shayast*, XVIII. 3). In modern times, they have been supposed to commemorate the several creations of the sky, water, earth, vegetation, animals, and man; but this idea must have been borrowed from a foreign source."—M.M.M.]

393. [Information placed here by me. These lines have been inserted by me in order to trace the custom long ago in vogue in contrast with the state of affairs at the present day. Now-a-days, what is cooked for the *Gahambar* is sent to the houses of the rich,—praticularly to the members and friends of families whose founders had bequeathed, in trust, funds for holding the feasts during these *Gahambar* days.

As to how the modern Zoroastrians, in Persia, observe the Gahambars, I refer readers, of the Gujarati language, to Kavasji Dinshah Kiyas's *Travels in Persia*, pp. 186, *et seq.*—M. M. M.]

394. In the *Avesta*, the year is normally divided into two seasons, Winter and Summer. Summer ('*hama*') consists of the first

Equinox, (11th-15th *Ardibihisht*. It commemorates the creation of Heaven.

2. *Maidhyoi-Shema*, (*Metokshem*): mid-summer,—the 105th day of the year, (11-15th *Tir*). It commemorates the creation of Water. This festival closes the hay-making season.

3. *Paitishhahya*, (*Petishah*): the 180th day of the year, (26-30th *Sheherèver*). It commemorates the creation of the Earth. This closes the harvest season.

4. *Ayathrima*, (*Ayâsrim*): the 210th day of the year, (26-30th *Mehr*). It commemorates the creation of Plants.

5. *Maidhyairiya*, (*Metyariya*): the 290th day of the year, (16-20th *Dai*), commemorating the creation of Flocks and Herds. It bears the epithet of *Saredh*, or the reign of cold.

6. *Hamâspathaedaya*, (*Hamaspatmedim*): the 365th day of the year, [the last day of the five Intercalary (Gàthà) days.] It commemorates the creation of Man. It is called the time of celebrating the sacrifice, because it is occupied with the festivities observed during the last

seven months, and Winter, ('*zayana*'), of the other five, plus the five complementary days. This division has a religious import, not only as regards ritual, but as touching practices which vary with the seasons. Following the *Bundehesh* (XXV. 20), the year is divided into four seasons, corresponding to our own. The *Gâhambar* holidays (in Zend, *Yairya*) divide the year into six seasons, with a double signification, at once mythical and agricultural. The *Gahambàrs* are supposed to have been established by Ormuzd to celebrate the acts of creation which, after occupying a year, was completed in six acts of creation: the sky, the waters, the earth, the plants, the animal world, and man. After each of these acts, Ormuzd celebrated, with the *Amshaspands*, a festival of five days, called *Gahambars*. (See Burnouf: *Commentary on the 'Yasna'*, 302, *et seq.*—Roth: *Der Kalender des Avesta*, Z. D. M. G., (1880), 698.—Darmsteter: *Zend Avesta*, vol. I., *Yasnâ*, p. 36.)

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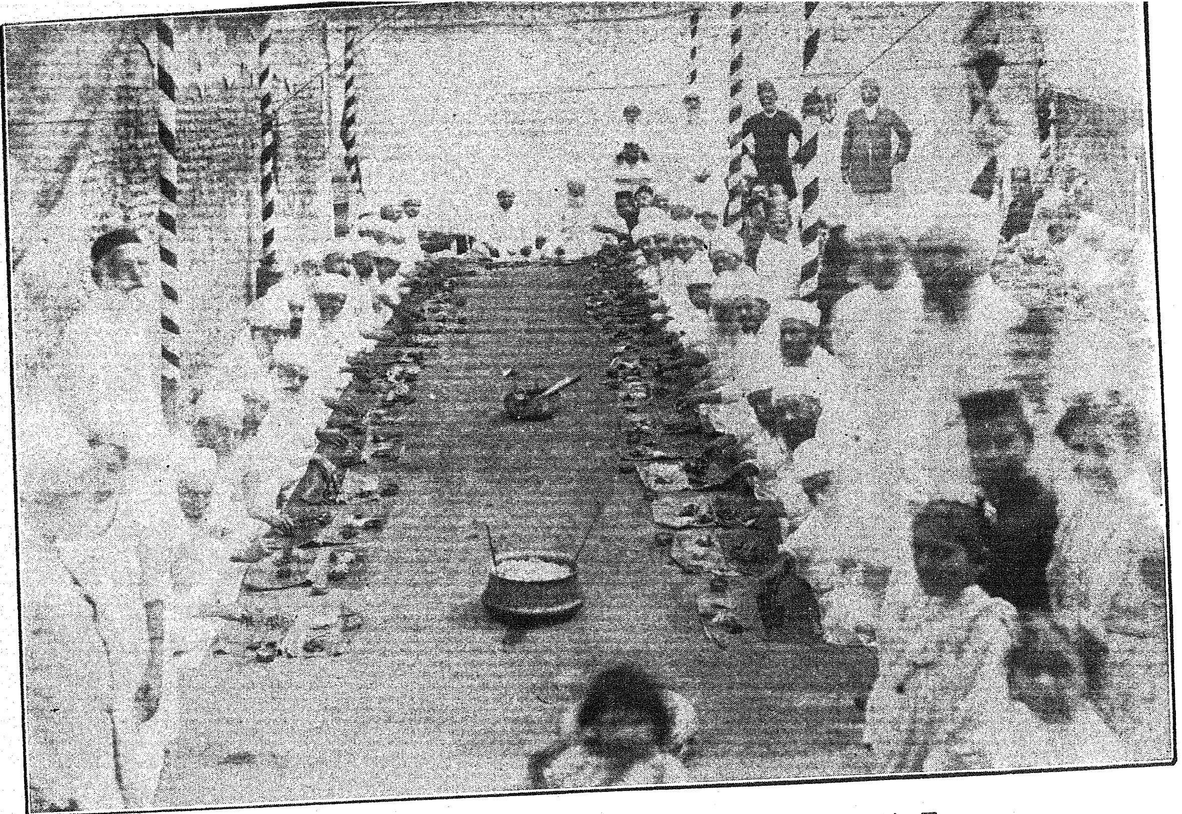
ravashis of all holy beings.—



Parsi women at a Gahambar (=Seasonal) Feast,

served on Plantain-tree leaves.

Of late years, the Trustees of Framji Kavasji Banaji's Atesh-Beheram Gahambar Fund have inaugurated Gahambars solely for women of the Parsi community. (See p. 388)



Mobeds (=Parsi-priests) at a Gahambar (=Seasonal) Feast.

They eat from plantain-tree leaves placed on a cloth on the ground, tables being still tabu to them. They take their meals in *baj*, *i.e.* in silence.—(See p. 352, footnote 291, *ante.*)

these names, with their qualifying words and phrases have been already made familiar to all by learned translators of the Avesta........In whatever philological way we examine these names and phrases, none of them leads us to the idea of creation, as has been erroneously understood by medieval tradition. On the contrary, the idea underlying these words and phrases is found to be only that of the seasons of the year."] (396)

396. [Excerpts placed here by me. Dr Haug, (*Essays on the Parsis*), in showing the relationship between Brahminical and Zoroastrain religions in regard to sacrificial rites, says : " The *Chaturmasyaishti*, or the sacrifice offered every four months or two seasons, corresponds to the *Gahanbar* ceremony of the Parsis, which is celebrated six times a year. Sacrificing animals was essential for the proper performance of these ceremonies, among the Parsis, until recent times : so it is with the Brahmans. But as to animal sacrifice, there is always a great difference between the Brahminical and Zoroastrian rites. The Brahmans must throw some parts of the slaughtered animal, such as the *vapa* (perit oneum) into the fire : while the Parsis simply consecrate the flesh and eat it as a solemn meal, without throwing anything into the fire. On such occasions, even the Brahmans now-a-days also eat some of the flesh."

See my footnote, *post*, in Chapter XI., "After-Death," for similarities in other rites and ceremonies.

As to the antiquity of the *Gahambars* in India, I find, on pp. 5, 6, and 7 of the *Proceedings of the* '*Zarthoshti-din-ni-khol karnari Mandli*,' (vol. III of 1902), that, in Div, (of the province of Kathiavad in the Bombay Presidency), where the Parsi fugitives from Persia first landed, are to be seen, even at the present day, raised platforms (='*otlá*') in the vicinity of the old Parsi quarters. In Murgab, Bihistun, Shiraz, Rae, Armenia, Susa, and Takhte-Jamshed, are also to be seen similar platforms,—observes Sheriarji D. Bharucha. Mr. Tehemuras Ankleshvaria says : the platforms in Div are, even at the present day, used by the Parsis living near the harbour, for what are called '*Khanná* Gahambars,' or *Jashanè Eve.*—because these platforms are carved out in a large rock, which probably are used as stone-quaries, (='*khàn*').—M.M.M.]

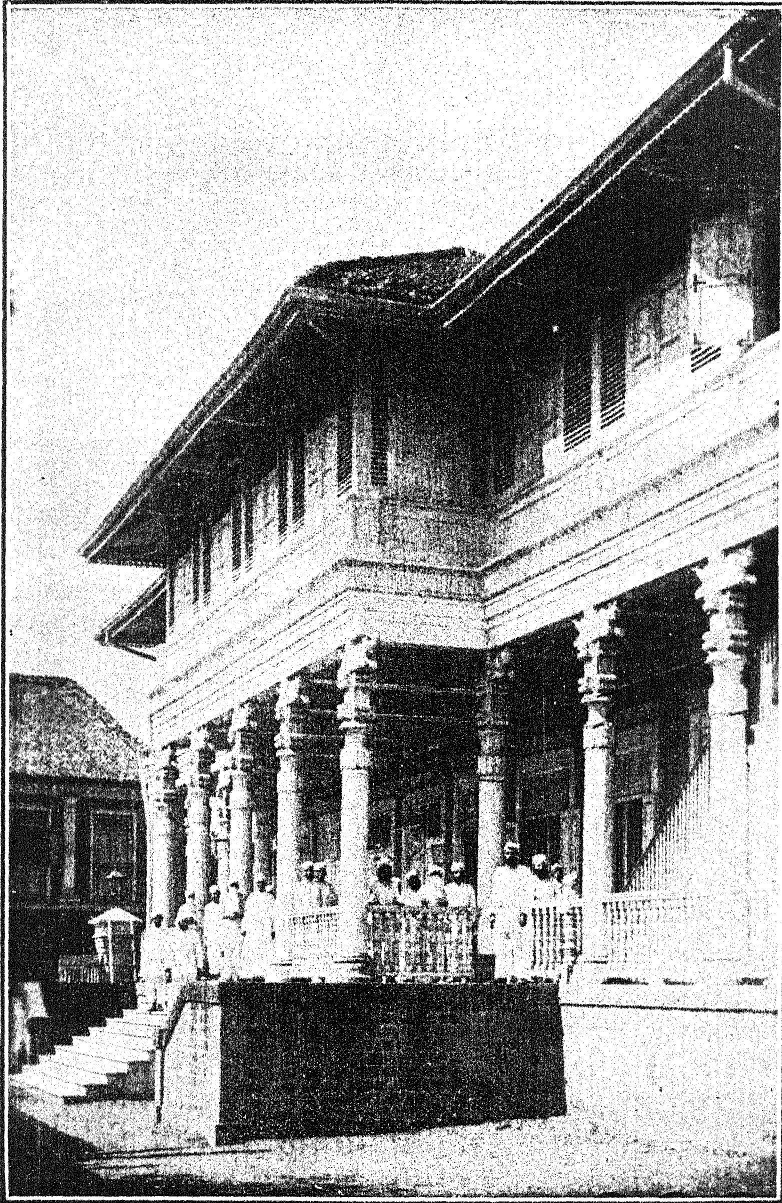
[We now resume the remaining festivals :]

Atash-Beheràm-ni-Sàlgari, or *Srosh Roz* : (397) The sons of Hormusji Bamanji Wadia built (in Bombay) a great Fire-Temple, in honour of their father, who died in

397. The anniversaries of all the *Atash-Beheràms* do not fall on *Srosh Roz.* On the day on which the anniversary of any particular *Atash-Beheram* falls, that day is the *Sàlgiri* ('anniversary') of that *Atàsh-Beheram.* It should be, therefore, borne in mind that the term *Atash-Beheram-ni-Salgiri* is only the requisite expression for such anniversary (*Salgiri*) day. For example, the anniversary of the Udvada Fire-Temple (*Atash-Beheram*) falls on the *Adar Roz* of *Adar* month, and of others on other days.—S.D.B.

[There are eight *Atash-Beherams* or '*Atash-i-Varahrams*', (meaning 'Fire of Victory,'). These are the great Fire-temples of India. Four are in the city of Bombay, and the rest in other parts of the Bombay Presidency. See my notes (placed in the text) in *re*, each one of these Atash-Beherams, *post.*

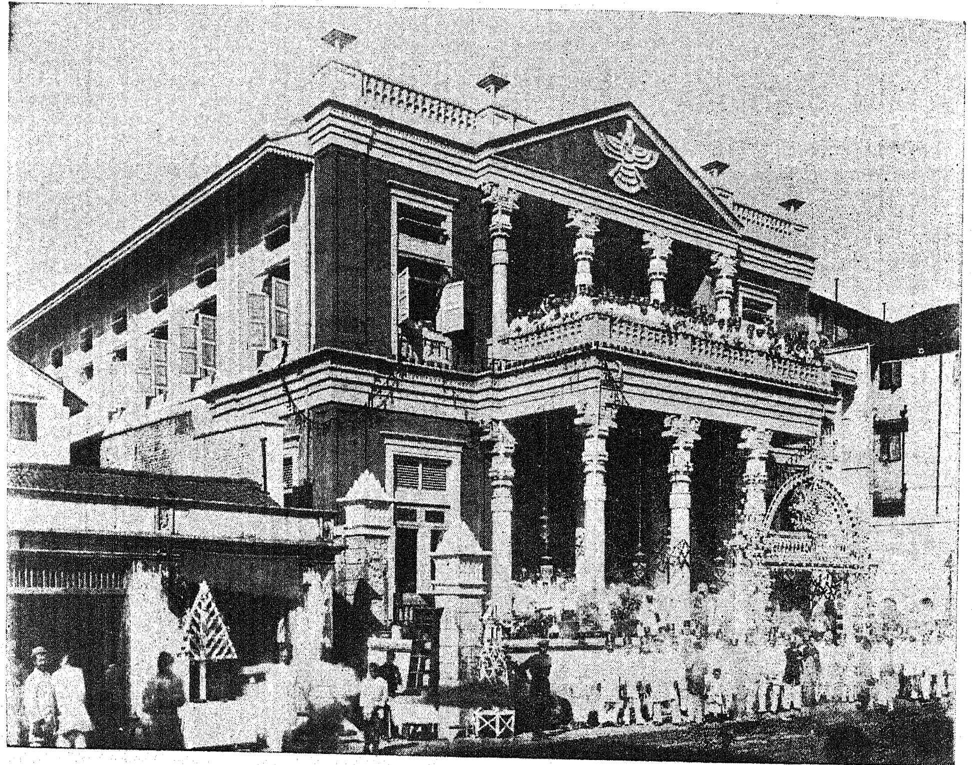
See also my footnote 110, *ante.* "(1) The *Atàsh-e-Dàdgàh* can be touched both by priests and laymen, but is not allowed to be touched by non-Zoroastrians. It is the ordinary fire preserved in a fire-temple or even in the house of Zoroastrians and used in sacred ceremonies. (2) The *Atash-e-Adràn* is not allowed to be touched by any one but priests. There is a peculiar ceremony for its consecration. From sixteen or more places, such as furnaces of an iron-smith, dyer, potter, etc., fires are picked out and brought together. Then certain ceremonies are performed upon them collectively. The fire thus consecrated is kept in a sanctuary, and the utmost care is used in watching and keeping it perpetually burning. (3) The highest of all is the *Atash-e-Beheram.* Its consecration requires a good deal of expense and long series of ritual lasting for a year or more. Fires are picked up and collected from various places, as mentioned above, to which electric-fire must be added. Numerous kinds of ritual......are continually performed upon them. At last they are all amalgamated into one big and costly urn. This sacred fire is kept perpetually burning. Its extinction would be regarded by the Parsis as a great calamity. It is constantly watched by priests who have undergone the highest purification both of body and mind. It is kept on a stone-altar in a silver or bronze urn, and it is fed only with pure dry wood and other fragrant substances. When officiating at the fire, the priests cover the lower part of their faces with a piece of cloth, called 'padàn,' to prevent the effluvia from the mouth bring any possibility of defiling it."—S. D. Bharucha : *Brief*



The "Iran-Shah" at Udvada.

(See p. 393)

This building was constructed at the expense of the philanthropic Parsi lady, Bai Motlabai Maneckji Wadia, and the sacred fire replaced in it on the 31st day of October 1894 A. D.



Anjuman's Atash-Beheram

In Bombay.

Consecrated in 1267 A.Y: 1898 A.D.

It is the only Atash-Beheram in India that has been built by the subscription of the Parsi community general. The building etc. has cost Rs. 210,000.

Bombay, and the 17th day of the 2nd Parsi (*Shehenshàhi*) month is the anniversary of its inauguration. On this day, the *Dastur*, or High Priest, [appointed permanently to this Fire-Temple], performs the ceremony of *Jasan*, in the presence of Parsis, [as a rule of the *Shehenshàhi* sect], who meet at the Fire-Temple. This is a real (398) festival. Ladies and children are present at the Atash-Beheràm, in full-dress, and the close of the day is marked with great rejoicings [in their houses.]

[The following is a history of the eight Atash-Beheràms of India, and of some of the most important incidents connected therewith : (399)

1. *The Irànshàh*: that is, the Udvada *Atash-Beheràm.*—It appears, from some records, that the first Persian emigrants, from the Island of Hormazd, settled in the island of Diu or Div, (in the province of Kathiàvàd). After nineteen years of residence, in Diu, these settlers migrated to Sanjan, in the year 85 of Yazdezard. There, with the sanction of the so-called Ràjà,—Jàdeh Rànà,—they built a sanctuary, and consecrated an *Atash-Beheràm* therein, on the day Adar, of the month of Adar. But the date is more or less traditional, as some writers fix it for the 26th day of the 2nd month. It was under the learned Neryosangh Dhaval's leadership the

Sketch of the Zoroastrian Religion and Customs. For an account, giving details of the mode of consecration of an Atash-Beheràm, see my note in the text, *post*.—M.M.M.]

398. Though a great festival, the *Atash-Beheram-ni-Salgireh* is only an occasion to be observed in commemoration of a great religious event, *viz.*, that of establishing an *Atash-Beheram* : for, it is not enumerated in the list of the fixed feasts given in the old Iranian books.—S.D.B.

399. [Except where otherwise specified, this information has been drawn by me from a contribution, by Ervad Faredun Ratanji Kàngà, in the *Jam-e-Jamshed* newspaper, of 17th October 1899. For his authority, he cites *Pàrsi Prakàsh*, vol. I.—M.M.M.]

ceremonies of this consecration are said to have taken place.

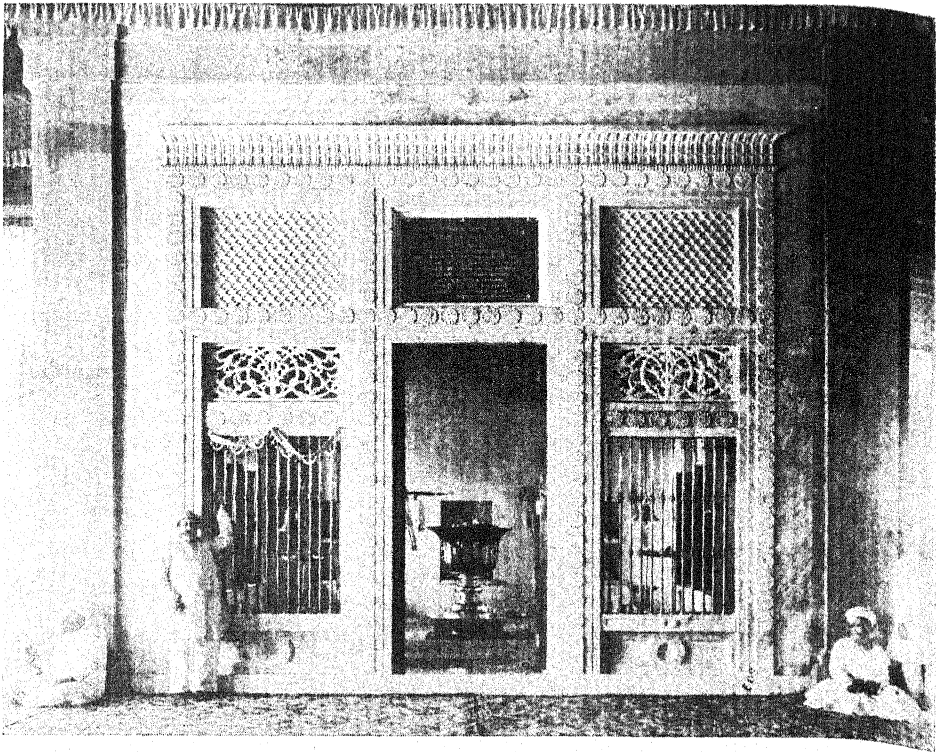
A brief history of this oldest sacred Fire, (the *Iràn-Shàh*), from its consecration, in Sanjan, down to its removal, to its present final resting place in Udvara, (on 28th October 1742), will be of interest to Parsi readers: (400)

"The *Kisseh-i-Sanjàn* does not say how many years after their [the Parsi fugitives of Iran] landing at Sanján it was that the fire-temple, there, was founded. . . . . Again, according to the *Kisseh*, they had to send to Khoràsàn [in Persia] for the *àlàt* (*i.e.*, the religious requisites such as the *varas*, (401) *barsom*, etc.). A period of nearly five years seems to have thus elapsed, since their landing at Sanjàn, before the time . . . the fire-temple was established. . . . It appears that at the time, *i.e.*, when they founded the Fire-Temple,—several other Zoroastrians had joined them [from Persia, as a second and further band or batch of fugitives at a time when the refugees of the first band of Persian refugees sent to Khorásàn for the sacred articles required for founding the Fire-Temple in Sanjan.] . . . About 300 years after their sojourn in the land of Sanjàn and the establishment of the Fire-temple, the Parsis, [according to some couplets in the *Kisseh*], began to disperse in different directions, and went to Vànkàner, Broach, Variàv, Ankleshvar, Cambay, and Naosàri. . . . After that time, there remained, at Sanjàn, only a few families of dasturs (402) and priests . . Now, as to the rest of the *mobeds* or priests, the *Kisseh-i-Sanjan*

400. [I have traced this interesting history from J. J. Modi's *A Few Events in the Early History of the Parsis and their Dates.* The whole narrative I have given in the form of a precis, but in Dr Modi's own words as closely as possible.—M.M.M.]

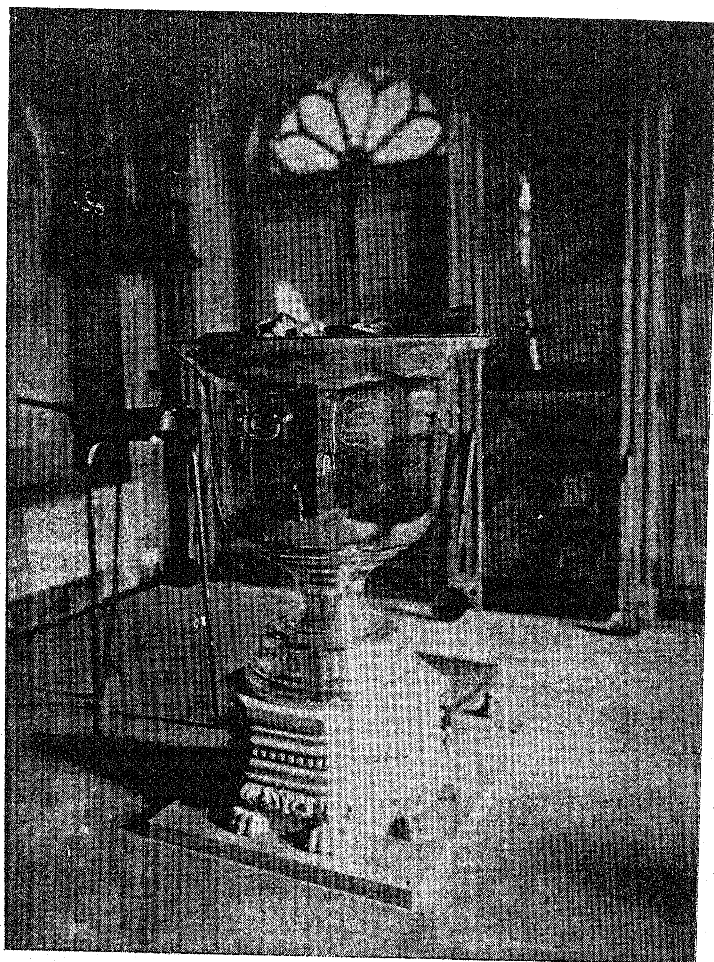
401. [*Varas*: See my footnote in Chapter X, "Death," *post.*—M.M.M.]

402. [*Dastur*: From *dastva*, (='lore'), whence the Modern Persian *dast*, that gives the title *Dastur*. See Moulton: *Early Zoroastrianism*, p. 374, Note 2.—M.M.M.]



Entrance door-way to the Sanctum-Sanctorum of the Anjuman's Atash-Beheram in Bombay.

Note.—No-one but the *mobed* (=priest) who is on duty, to tend the sacred-fire, can enter this 'Holy-of-Holies.' The large censer, in which the fire perpetually burns, is to be seen in the distance. Soon after a Parsi sends in some sandal-wood, the officiating priest brings some ashes, from the censer, on long-handled, flat ladle of silver, and offers it to the Parsi, who generally places some offering of money on the tray, and takes a pinch of the ashes and applies it to this forehead, as a mark of reverence.



The 'Sanctum-Sanctorum'

of a Dar-i Meher (=chapel) in Bombay.

The photo., re-produced here, is that of an *Agiari* (=a chapel); but the interior arrangement of the 'Holy-of-Holies' of an 'Atash-Beheram' (=a cathedral) is almost the same as that shewn in the above photograph. The bell, hung inside, is rung at every *gah* (one of the periods of the day or night during which the priest is on duty, tending the fire.)

says nothing; but it appears from the *Kisseh-i-Zartushtrian-i-Hindustan* [403] by Shapurji Sanjáná, that, by that time, they also had dispersed, with the laymen, to the various towns of Gujarat. In order to avoid differences about their respective spheres of action [*panthak*] in sacerdotal matters, they, at this time,—*i.e.*, 200 years after the dispersion of the laymen in different parts of Gujarat (*i.e.*, about 1290 A. D.),—divided the country of Gujarat into five *panthaks* [404] [or ecclesiastical jurisdiction.] [The *Kisseh-i-Zartúshtrian* gives a description of the division of these spheres, *viz.* into five parts: (1) Sanján: from the river Par, where the village of Párdi

403. [This *Kisseh-i-Zaratushtrian* is written in Persian. On inquiry from J. J. Modi, he kindly informs me: "It is neither printed nor translated. The book, as its name shows, gives a history of the Zoroastrians of India, and in doing so, it follows, to some extent, the *Kisseh-i-Sanjan*, giving some further details here and there. I have not got a copy of the manuscript. I used the copies mentioned in my book."—M.M.M.]

404. [*Panthak*: "About three hundred years after their sojourn in the land of Sanjan, and the establishment of the Fire-temple, [the great *Iranshah* as it is now known as], the Parsis began to disperse in different directions, and went to Vankaner, Broach, Variav, Ankleshvar, Cambay [Khambat], and Naosari.............. After that time, there remained, at Sanjan, only a few families of Dasturs or [High] priests..............As to the rest of the mobeds, or priests, the *Kisseh-i-Sanjan* says nothing; but it appears from the *Kisseh-i-Zartushtian-i-Hindustan*, by Dastur Shapurji Sanjana, that by that time, they also had dispersed, with the laymen, to the different towns of Gujarat. In order to avoid differences about their (priests') respective spheres of action in sacerdotal matters, they, at this time.........(*i.e.* 1290 A.D.,=659 A.Y.,—altogether about 500 years after the establishment of the Fire-temple in 790 A.D.), divided the country of Gujarat into five *panthaks*, that is, 'spheres of ecclesiastical office and jurisdiction. '*Panth*' means 'a class or denomination following a certain belief. For example, we speak of the 'Soufi Panth,' that is the 'class of Soufis.' The word *Panthak* is, I think, a diminutive of that word. (*Cf.* 'hill' and 'hillock', in English.).........The word had, latterly, been used in a still more restricted sense. For example, each small

is situated, to that of the Dantur, now-called Dantura-ni-nadi, (=' river of Dantura'). (2) Naosari: from the river Par to the river Bariáv,—the mobeds therein being called Naosarians or Bhagariás. (405) (3) Godareh, (Godávreh, as pronounced in a corrupt form), from Bariáv to Ankleshvar. The mobeds therein were called 'Godarians.' (4) Broach: from Akleshvar to Khambayet (Khambát or Cambay). (5) Khambayet. . . The wise men of Sanjan did this work (of division) so that there may be no quarrel and dispute. . . . So that we come up to the

village is said to be the *Panthak* of its priest. If it is a large town, and there are several priests, each priest is said to have so many families in his *Panthak*. The priest, in that case, is said to be the *Panthaki*, (*i.e.*, one possessing the *panthak*), of that family. The head-priest (or Dastur) of a particular fire-temple is said to be the *Panthaki* of that temple. The Gujarati word, *Panthaki*, is, I think, Sanskrit '*Panthan*': Avesta, *pathàn*: German, *pfad'*, *i.e.*, 'road.' Those who are of one 'path' of belief or action are said to be of one *panth*."—J.J. Modi: A *Few Events in the Early History of the Parsis, and their Dates.*

As to the custom of *panthaks*, in Persia, see the Gujarati Proceedings of the Zarthushti Din-ni khol karnari Mandli, vol. III of 1902, p. 111.—M.M.M.]

405. [Ervad Rastomji Jamaspji Dastur Meherji Rana has prepared a Gujarati edition of the "Genealogical Lists of the Bhagarsàth Levites (=priests) of Naosari," and has written a Preface to it "to explain how these documents originated and how they have been continued and brought down to date, through every generation of *Athàrvans*, down to the current century. The authenticity of the Lists is guaranteed by the fact that, on the son of a Parsi priest taking the degree of *Nàvar*, his name is at once entered in the Lists after those of his forefathers, as the official record and registration of his ordination." Sir George Birdwood observes: "Genealogical Tables of this complete and intimate kind have not been kept for so long and unbroken a period, among any other historical people, not excepting the Jews.....Yet even numberless Parsis know nothing of the existence these Genealogical Lists..." "A series of articles, (with Sir George Birdwood's Introduction), by Mr Nasarvanji Manekji Cooper, on the "Genealogy of the Naosari Parsi Priests," will be found in *The Parsi*, (weekly), vol. IV (of 1907).—M.M.M.]

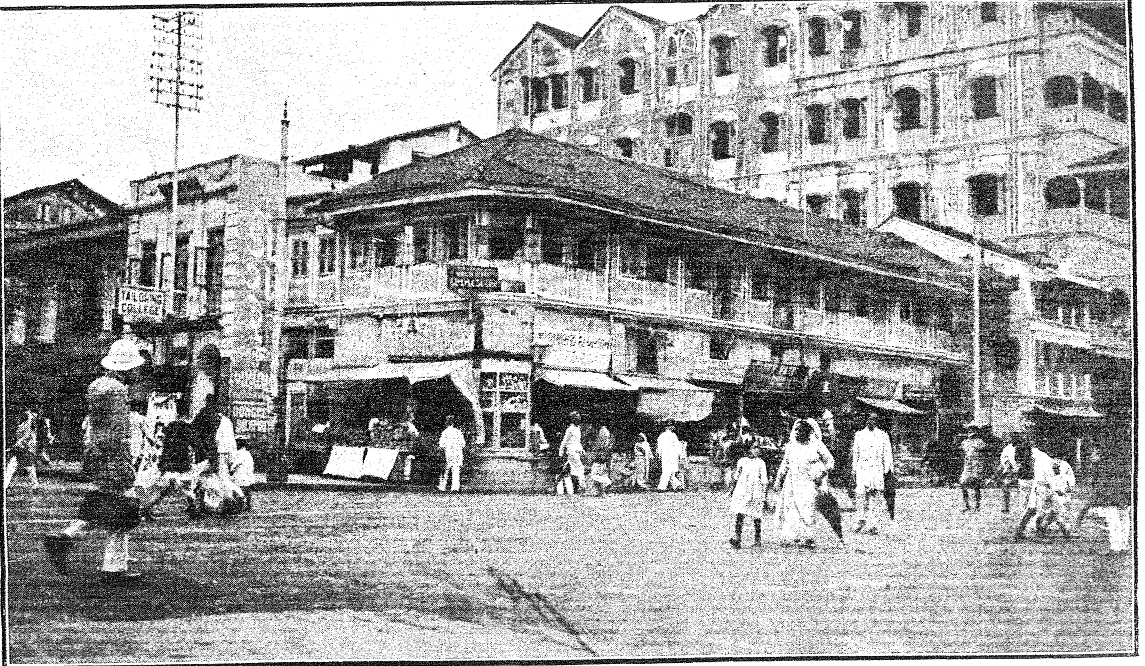
year 1290 A. D. . . . About thirty years after this time, a good number of them must have settled in Thana. This appears from the statement of the Italian traveller, Friar Odoric. . . . The *Kisseh-i-Sanján* then proceeds to say that when 700 years had elapsed in this way, (since their founding a fire-temple at Sanjàn), a calamity came over them. This calamity is with reference to the invasion, by Alafkhan, on the dominion of the Rànà of Sanjan, and in which invasion the Parsis, under the leadership of one Ardesir, fought on behalf of the Sanjàn king, and many were killed in it. The remaining Parsis fled, with the sacred fire of Sanjàn, to the adjoining mountain of Bàhrût, and remained there for twelve years. They then came with the sacred fire to Bànsdà, near Balsàr, [Anquetil Duperron's 'Varsal.'] (406)

It was in 1516 A.D. (407) that the sacred fire was carried from Bànsdà to Naosàri. The *Kisseh-i-Sanjan* narrates . . the story, as to how one Chàngà Shàh managed to carry the sacred fire to Naosàri. [Verses, as interpreted by Dr J. J. Modi from this *Kisseh*, enable us to glean, among other matters, the reason for the removal of the sacred fire from Bànsdà to Naosari, *viz.*, the Parsis of Naosari wanted to be free from the trouble of going to

406. [Dr Modi here cites the Persian verses from the *Kisseh-i-Sanjan*, to determine the date of the above event, of the invasion by Alafkhan, described therein. Most of the arguments, adduced by Dr Modi for this purpose, in his pages 31 to 44, have been given by me in footnote 55, *ante*.—M.M.M.]

407. [J.J. Modi says that the date, he has arrived at, is supported by evidence based on historical works, like the *Mirat-i Sikandari*, the *Tabakat-i-Akbari* and *Tarikhe Fireshte*. He then proceeds (on pages 49 to 62) to examine the date of the arrival of the sacred Fire at Naosari, as given by other later authorities, and observes: "All these dates are.........wrong, because, the date we have arrived at, *viz.*, 1516 A.D. (=335 *Anno* Yazdezardi) on the authority of the *Kisseh-i-Sanjan*, is supported by other historical books."—M.M.M.]

Bànsdà every year in the rains to visit the Fire-temple.] . . Three *Behdins* [*i.e.*, Zoroastrian priests and not lay-Parsis], were in the service of the *Iran-Shàh*, (*i.e.*, the great and *first* Fire consecrated in Sanjan), and several were in their company. There were, in its service, for day and for night, those who were appointed friendly guardians over it, [*i.e.*, the three waited upon it in turns.] The name of one was Nakan Ràm. . . The name of the second was Khorshed, whose father was Kiamdin. The third Dastur was Janian, the son of Sàyar. . . . Their children and illustrious families were with them, and they all accompanied the Iran-Shàh. The three priests reached Naosàri when their families were still far behind on the road . . . The *Kisseh-i-Sanján* ends with the event of the transfer of the sacred fire to Naosari. . . We will now proceed with the History of the Iràn-Shàh Fire on the authority of the *Kisseh-i-Zaratushtián-i-Hindustan*, of Dastur Shapurji Sanjànà, which says that, after the arrival of the sacred Fire at Naosri, and after its establishment there, Changà Shàh called together the three priests of Sanjan, who had accompanied the sacred Fire from Sanjan to Naosari, and arranged that, in order to avoid disputes in the future, the three priests were to serve the sacred Fire only, and that all the religious ceremonies, both for the living and for the dead, in the families of the three priests themselves, were to be performed by the priests of Naosàri. . . This arrangement was put down in writing, and both sides,—that is, the priests of Sanjàn, who had accompanied the sacred Fire, and the priests of Naosari,—were pleased with that arrangement. About seventy years passed peacefully. Then there arose a quarrel between the clergy and the laity of Naosari. [According to Anquetil Duperron, the cause of the dispute was the sacerdotal fee for the recital of the *Vendidad.*] "The Sanjan priests," (says the *Kisseh-i-Zaratushtian*), "joined the laymen. There was a fight [and bloodshed.] All the laymen went



Parsis' Shops,—for sale of Sandal-wood and Prayer-Books,—opposite Wadiaji's and the Anjuman's Atesh-Beherams, in Bombay.

(Half-tone enlargement from snap-shot photo. by F. M. M. Murzban, Esq.)

Note.—On anniversary days of these Atesh-Beherams the crowd, in the afternoon, is very large, and the purchase of Sandal-wood very brisk. The devotee considers it his or her duty to contribute their mite towards the perpetual feeding of the sacred-fires of these and other Atesh-Beherams elsewhere, with the fragrant Sandal-wood. For the Udvada Atesh-Beheram one Parsi gentleman has given, in trust, a sum of money sufficient to ensure an yearly interest from which Sandal-wood can be purchased in quantity sufficient to perpetually feed its sacred Fire from day to day during the 'Ojiran gah'.

The Times Press.

to Surat to complain. . . . The Nawàb of Surat sent his officer Jasawal . . . who came to Naosari and arrested many priests and then carried them to Surat . . . where....at that time, there was, in Surat, a layman, Modi Kuvarji [*i.e.*, Kuvarji Nanabhai Modi], a leading priest of Surat, and whose family has been, ever since, excercising the leadership of the Parsis of Surat.] According to Duperron, the dispute, between the laymen and priests, which arose at Naosari, spread later on among the laymen and the priests of Surat, on account of the natural sympathy, of one class, for their brethern of the same class. The priests of Surat, also, went with grief before the Modi. They went to Court, with the Modi, before the great ruler. Good justice was done. . . . . The *Kisseh-i-Zaratushtrian* does not give the date of this event. But, from other sources, it is known to be 1686 A.D. "After that time", . . (continues this *Kisseh*),—" all the laymen did an unfortunate thing, . . . and the Governor of Surat released . . the priests, but kept twelve of them in prison. . . . They remained a long time in prison.... Then the laymen brought pressure on the good people . . . Thus the priests entered into a writing and placed it in the hands of all the laymen. [The writing is dated 1687 A.D., and, by it, some of the Naosari Bhagarsath priests gave up some of their old privileges of performing the religious rites at the houses of the laymen and of the Sanjan priests, and allowed the Sanjan priests to perform them. . . They then released the . . . priests, . . and they came to Naosari...." The split between the Naosari priests and their laymen widened. . . One Desai Khorshed took the lead of the Bhagarià [or Bhagarsath] priests, and represented their case before the then ruler, Gangaji Rao Gaekwad,—of the town, . . who called all the laymen and asked them to pass a writing, [that they would get the religious ceremonies, for their dead and living, performed by the Bhagaria (Naosari)

priests, and that they would acknowledge themselves as the disciples of the Bhagaria priests. . . .] The laymen passed a writing as desired....The Sanjan priests, who wanted to perform *all* the religious ceremonies at the houses of the laymen, were thus disappointed in their attempt. Then Desai Khorshed represented to the Bhagaria priests that, according to the previous agreement, the Naosari Bhagaria priests had also the right of performing the religious ceremonies, for the dead and for the living, in the families of the Sanjan priests....Having heard both sides....[the Court of the then ruler, Dámàji Rào, in 1740 A.D.,] said to the Sanjan priests that they had turned away from their agreement entered into by their ancestors, and that the district for their sacerdotal duties was Sanjan....The Sanjan priests (thereupon)....said, in that case they would rather go away from Naosari, taking with them their sacred Fire....and [after some futile further attempt at negotiations] they asked for a pass-port from the ruler to leave the town with the sacred Fire. This pass-port was given to them [in 1741 A. D.] They then left Naosari for Bulsàr. When the Sanjanàs reached Bulsàr with their sacred Fire,—says the *Kisseh-i-Zartushtrian*,—" the news of their arrival spread everywhere. They remained at Bulsar for two or three years, but packed up their baggage from there also . . . They all next came to Udvara............" [The date of this removal of the sacred Fire from Bulsar to Udwara is stated, by Mr B. B. Patel, to be 1742 A. D., *roj* (day) 6, *màh* (month) the first of the Hindu Samvant (year) 1798]. " On the subject of the final removal of the sacred Fire to Udwàrà, Mr Ramsay, on the authority of what he had heard personally from the chief priest of that place, says (in the *Indian Antiquary* of 5th July 1872, vol. I, p. 213): " After a sojourn of two years at Bulsar, the priests had an interview with the Raja of Mandvi,—Durgan Singhji. . . . Protection was implored and promised, and a choice



Dustur Khurshedji
Minocheherji.



Dastur Burzorji Rustamji
Mirza.
(Died in 1879 A. D.)
[Photo. from an oil-painting.]



Dastur Peshotanji Dastur
Burzorji R. Mirza.



Ervad Kaioji Dastur Peshotanji
B. R. Mirza.

Next in succession to his father the present Dastur Peshotanji B. R. Mirza.

Ervad Kaioji will be the first Dastur of Udwada to receive education, in Bombay, in the languages of the sacred books of the Zoroastrian religion

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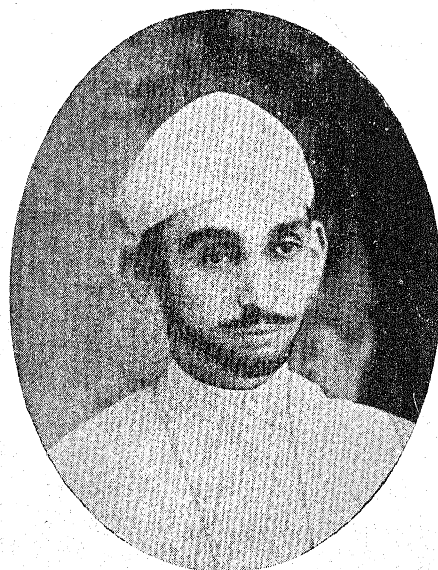
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Erachji Sorabji Dastur Meherji Rana.

A scholar and author of several books on Zoroastrian religion: Late President of the *Zarthoshti din-ni-khol-karnari Mandli* (=Society for Researches in the Zoroastrian Religion.)

(Died in 1900 A. D.)



Dastur Kaekobad Dastur Darabji Meherji Rana

(Nominated High-Priest in 1906 A. D.)

given of certain villages on the sea-coast for a residence. At Udvada was found a small band of Parsis, and a tower-of-silence; and here the fugitives fixed their choice of a resting place. A *sanad* was given them, conferring certain privileges and immunities........." [And here the great *Iràn-Sháh*,—the *first* great Fire-Temple of the Parsis of India,—has found its last resting place to this day. As already stated above, from 1733 to 1737 A. D., the sacred Fire had been once temporarily removed from Naosari to Surat to avoid its being defiled at the hands of the Mahrathtàs, on whose account Naosari and the adjoining districts were in an unsettled state].......... Sometime after the removal of the Iràn-Shàh from Naosàri to Udwàrà, the Parsis of Naosàri founded and consecrated, in 1765 A. D., at Naosàri, under the leadership of Desai Khorshed, the *second* great Fire-Temple (Atash-Beheràm) of the Parsis, and there it remains to this day. It is noteworthy that every Atash-Beheràm in India is in charge of one Dastur, but the Iràn-Shàh is in charge of two. The reason alleged is that this sacred Fire was taken care of, throughout its peregrinations, by two mobeds in particular, and hence their descendants have retained the right of being its co-custodians. At present (1916 A. D.) the Dasturs in charge are: Khurshedji Minocheherji and Peshotanji Burzorji Mirzà.] (408)

2.—The Atash-Beheràm which was built and consecrated next after that of Udvàdà is the one now in Naosàri. The *first* sacred Fire, having been removed to

408. [Information placed here by me. The following Table of Events I append from Dr Modi's above-cited book :—

The fall of the Persian Empire on the death of Yazdazard and his flight to Kohistan.—A.D. 651.

Arrival (of Parsis) at Ormuz, after a stay of a hundred years at Kohistan.—751 A.D.

Arrival at Div, after a stay of 15 years in Ormuz.—766 A.D.

(*Continued*)

Udvàdà, the *Anjuman*, (=the Parsi community) of Naosari felt the need of an Atash-Beheràm for the performance of their rites and ceremonies in Naosàri itself. In 1765 A.D. (=1135 A. Y.), on the day Sarosh of the month of Ardibehesht, the Atash-Beheràm, now in Naosari, was consecrated. *Pársi Prakàsh* (vol. I) says that it was inaugurated at the expense of Desai Khurshedji Temulji. The first *bôyè*, (*i.e.*, the ceremony and prayers relating to the first service of the fire in the Atash-Beheràm), was

Arrival at Sanjan, after a stay of 19 years at Div.—785 A. D.

Founded the Fire-Temple (the *Iràn-Shàh*) at Sanjan, after a stay of five years.—790 A.D.

Began to disperse to Vankaner, Broach, Variav, Anklesar, Cambay, and Naosari, after a stay of about 300 years more at Sanjan.—1090 A.D.

Division of Gujarat into five *Panthaks*, 200 years after the commencement of the dispersion.—1290 A. D.

Conquest of Sanjan by the Mahomedans, and flight of the Parsis to the mountain of Bahrut.—1490 A.D.

Arrival, at Bansdà, after a stay of 12 years in Bahrut.—1502 A.D.

Arrival, at Naosari, with the sacred Fire (the Iràn-shah) after a stay of 14 years at Bansdà.—1516 A.D.

Transfer of the town of Bulsar from the *Panthak* of Naosari to that of Sanjan.—1533 to 1560 A.D, (probably the former.)

Fight between the priests and the laymen at Naosari.—1686 A.D.

Some priests of Naosari pass a writing to the laymen, giving up their rights and privileges to officiate.—1637 A.D.

Temporary removal of the sacred Fire from Naosari to Surat, to avoid Maratha depredations.—1733 A.D.

Agreement settling the dispute between the laymen and the priests, (at the instance of Gangaji Rao Gaekwad).—1735 A.D.

Written order, by Damaji Rao Gaekwad, confirming the old rights of the Bhagharia priests to officiate in all cases at Naosari, except attending the sacred Sanjan Fire brought from Bansda.—1740 A.D.

Permit, from Damaji Rao Gaekwad, allowing the Sanjan priests to quit Naosari with their sacred Fire.—1741 A.D.

Left Naosari for Bulsar with the sacred Fire.—1741 A.D.

Arrived at Udwada with the sacred Fire.—1742 A.D.

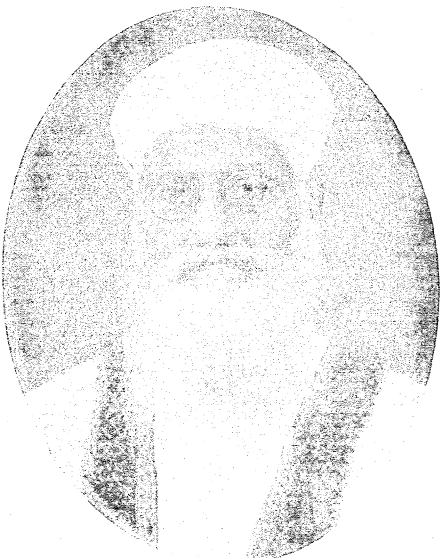
New (second) Atash-Beheram at Naosari consecrated.—1765 A.D. —M.M.M.]



Dastur NÁMDYÁR SHEHERYÁR
In Persia.
(From a print.)



The Late *Dastur*
KHURSHEDJI BEZANJI,
of Framji Kavasji Banaji's *Kadmi* Atesh-Beheram, in Bombay.
(From a print.)



Dastur DINSHAHJI JIVANJI GARDA,
Present Dastur of Dadi Seth's *Kadmi* Atesh-Beheram, in Bombay.
Author of *Yajshnè bà-Nirang* (in Gujarati).

KADMI DASTURS IN BOMBAY AND PERSIA

The Times Press



Dastur RUSTOMJI JAMSHEDJI
Dastur of Shahanshahi Parsis in Surat.
(Died on 7th November 1915.)



Dastur KAVAS-SHÁH *Dastur* RUSTOMJI JAMSHEDJI
Present Dastur of Shahanshahi Parsis in Surat.



Dastur SORABJI RUSTEMJI KOOMÁNÁ
Present Dastur of Kadmi Parsis in Surat.
(Born on 8th November 1845 A.D.)

A descendant of *Dastur* Dàràbji Sorabji Koomana, the *first* Kadmi High-Priest of Surat, and teacher of Anquetil Du Perron (in 1759-1761 A.D.)

DASTURS IN SURAT

The Times Press

performed by Dastur Sorabji Rastamji Meherji Rànà. But some writers, (*e.g.*, Ervad Faredun Ratanji Kàngà), dispute the correctness of this statement in *Pàrsi Prakàsh*, and state, on the authority of some documents, that it was not at the expense of Desai Kharshedji, but that of the whole of the Parsi communities of Naosari, Surat etc., that this Atash-Beheràm was consecrated. (See *Kisseh-i-Atash-Beheràmè Naosari,* (='Narrative regarding the Atash-Beheràm of Naosari.') The fire of the Naosari Atash-Beheram was temporarily removed once to Surat in 1776 A D.

3.—*Dàdiseth's Atash-Beheràm,* (for Kadmi Parsis), in Bombay. In A.D. 1783 (=1153 A.Y.), (on the 17th day of the first month of the Kadmi Parsis), Dadibhai Noshirvanji, at his own expense, built the sanctuary for, and got its Fire consecrated in, an Atash-Beheram for the use of Kadmi Parsis. The rites and ceremonies for the consecration were performed by Mullà Kàus Rastam Jalàl, in accordance with the Kadmi ritual. Mullà Kàus was the first Dastur, or high-priest, placed in charge of this Atash-Beheram.

4.—*Modi's Atash-Beheràm in Surat.* (For Shahanshahi Parsis). It was consecrated on the 17th day of the 2nd month of the Yazdezardi year 1193 (=1823 A.D.), at the instance of Bài Jàiji, widow of Dadabhai Nasarvanji Modi, in sacred memory of her husband. There was considerable dispute in regard to this Atash-Beherám. It appears that permission was received, for its consecration, from the Parsi *anjuman* of Bombay, through Jamshedji and Hormasji Bamanji Wadia. About the same time, a Kadmi Parsi of Surat, Pestanji Kàlàbhài Vakil, had begun the construction of another Atash-Beheràm, in Surat, for Kadmi Parsis. A controversy ensued on the question whether two Atash-Beherams could be built in one and the same city. Bái Jàiji filed a suit in the Court of Surat, against Pestanji Kàlàbhài Vakil to

obtain a judicial declaration on the point raised. Evidence was collected, from various parts of India, on behalf of the two parties to the suit. G.W. Anderson, the Judge, decided, in a lengthy Judgement, that, as there were two sects, (or schisms) among Parsis, *viz.*, the Kadmi and the Shahanshai, each was entitled to consecrate an Atash-Beheram of its own; and that, as long as there was no religious inderdiction, any one had the right to consecrate these Atash-Beherams. The lady appealed against the decision to the *Saddar Adàlat.* The appellate-side Judge, James Sutherland, brought about a settlement between the opposing parties, in the way that the lady may consecrate her Atash-Beheram first, and the defendant Pestanji may consecrate his own Atash-Beheram on any date subsequent to the consecration of the lady's Atash-Beheram. In accordance with this arrangement, the Shahanshahi Atash Beheram was consecrated with great eclât, in the presence of twenty thousand Parsis who gathered together from various parts of India. In honour of this event, the Saddar Adalat, and other courts of Surat, the public offices, the Government Treasury, and the shops of such artizans wherein fire was used for the purposes of their avocations, were closed on the principal day of the consecration. The ceremony was performed under the leadership of Edalji Darabji Sanjana, the Dastur (high-priest) of Bombay, and the first service (of the *bôyè*) was performed by Dastur Kaekhusru Dadabhai of Surat.

5.—*Pestanji Kàlàbhài Vakil's Atash-Beheram in Surat*, for Kadmi Parsis, was consecrated at his expense, on the 3rd day of the 4th month, (of the Kadmi Parsis), of the year 1193 A.Y. (=1823 A.D.). On this occasion, also, the Courts of Justice and other public offices, etc., were closed. The consecration ceremony was performed by Dastur Sorabji Rastamji Koománá.

6.—*Wàdiàji's Atash-Beheràm*, in Bombay, was consecrated, for Shahanshahi Parsis, on the 17th day of



DASTURÀN-DASTÛR EDALJI DÀRABJI SANJÀNÀ,
of Wadiàji's Shahanshahi Atesh-Beheram, in Bombay.
(Died on 28th August 1847 A.D.)
(From an Oil-painting.)

He had studied Zend, Pahlavi, Arabic, Persian, Sanskrit and Maharathi languages. Author of: *Khoreh-Vahijak* (on the Kabiseh controversy) (in 1828 A. D.): *Firmàn-i Din*, (in 1837): *Mouzàjàtè Zarthosti*, in 1840 A. D.: *Farmàn-i Dàdàr*, (in 1847). Published: the *Vendidàd*, with its translation in Gujarati, with commentaries: Persian translation of the *Izashnè*: a *Farhang* (Glossary) of Zend and Pahlavi: Grammar of Zend and Pahlavi languages: Gujarati translations of the *Khordàd*, *Avàn*, *Farvardin*, *Beheram*, and the *Haftan* Yashts, and of the *Vishtasp Nusk*, the Pahlavi *Vajarkard-Dini*, *Sharestan*, and of the *Khordeh Avasta* (in 1818.)

The Times Press.



Shams-ul-Ulemá, Dr. *Dastur*

PESHOTANJI BEHERAMJI SANJANA, M.A., Ph.D.,

Late Dastur of Wadiaji's Shahanshahi Atesh-Beheram, in Bombay.

(Died on 26th December 1898.)

(From a print.)

A 'Fellow' of the University of Bombay, and a Member of the German Oriental Society. Editor of the *Dinkart* (Vols. I to IX), with Pahlavi text, transliteration in Avesta characters: and translations into English and Gujarati: of *Vijirkard-i-Dènik*; *Kàrnàmak*, of Ardeshir Babagan, in Pahlavi: and author of a voluminous Pahlavi Grammar.

His works, connected with Pahlavi literature were both numerous and important, all indicating as competent a knowledge of that complicated language as any contemporary scholar possessed..."— Dr. E. W. West, Editor of the Sacred Books of the East Series.

The Times Press.



Shams-ul-Ulèmà Dastur DÀRÀB *Dastur* PESHOTAN SANJÀNÀ, B.A.
Present *Dastur* (High-priest) of Wàdiaji's *Shàhanshàhi* Atesh-Beheràm, in Bombay, since 1899.
(Born on 18th November 1857 A.D.)

A scholar and linguist: Principal of the Sir Jamsetji Jejeebhoy 'Zarthoshti Madressa' (Seminary) since 1899: 'Fellow' of the University of Bombay. Author of: *The Doctrine of the Soul in the Avesta*: *Next-of-Kin Marriages in Iràn*: *Position of Zoroastrian Women in Remote Antiquity*. Translator, in English, of: *Zarathushtra in the Gâthâs and in the Classics*, from Dr. W. Geiger's German work: *The Age of Avesta and Zoroaster*, from Dr. W. Geiger and von Spiegel's works. Editor of: The Pahlavi *Nirangistàn* and *Minù-i Khrat* (with notes and commentaries): The *Dinkart*, (Vols. X to XVI), (with translations into English and Gujarati): The Pahlavi *Kàrnàmak-i Artakshir-i Pàpakàn*, (Pahlavi text with English and Gujarati translations): Author of a number of Papers, Lectures, and Sermons, in English and Gujarati.



Dastur RUSTEMJI EDALJI *Dastur* PESHOTAN SANJÀNÀ, B.A.
(Born on 12th December 1868)
Present *Naib* (Deputy) Dastur of Wadiaji's Atesh-B[illegible]m, in Bombay.
[illegible] *Zarathushtra and Zarathushtrianism*, (in [illegible]ish and in Gujarati). [illegible]



…r Dr. JAMASPJI *Dastur* MINOCHEHERJI
Dastur EDALJI JAMASP-ASANA,
…L. (Oxford), M.A. (Germany), Ph.D. (Germany).
Late Dastur of the Anjuman's Shahanshahi Atesh-Beherám, in Bombay.
(Died on 26th September 1898 A.D.)
…ior of: *Old Zend and Pahlavi Glossary*; *Pahlavi, …rati and English Dictionary*; the Pahlavi text of …*âtkâr-i Zarirân*. Translator of: *Saddar-è Béhére …l*, (from Persian into Gujarati), and author of …y Gujarati Sermons and controversial pamphlets. …islator, into Gujarati, of the Pahlavi *Vendidad*, … transliteration.



Dastur FIRÛZ *Dastur* JAMASPJI
JAMASP-ASANA.
(From a picture in Crayon.)

(On his death, on 5th June 1889 A.D., it was resolved that his name should be recited in the *Nàmgharan* List, as that of a *Dastur*, though he did not live long enough to succeed his father as a *Dastur*)

Translator, into English, of the *Philosophy of the Mazdayasnàn Religion under the Sassanids*, from Dr. Casartelli's German work.



Dastur KAEKHUSRU *Dastur* JAMASPJI
JAMASP-ASANA
…Dastur of the Anjûman's Atesh-Beherâm, in Bombay.
(Died on 23rd June 1916 A.D.)
…: the *Arda-Viráf Námeh*, in the original Pahlavi, (with …ion and Notes: Gujarati translation and Persian …



Dastur MINOCHEHER *Dastur* JAMASPJI
JAMASP-ASANA.
Present Dastur of the Anjuman's Atesh-Beherám, in Bombay.
(Born on 2nd November 1870 A.D.)
Editor of an epitome, in Gujarati prose, (in four …

the 2nd month of 1200 A.Y. (=1830 A. D.), at the instance of Messrs. Bamanji, Rastamji, and Ardeshir Hormarji Wadia, in memory of their father. The sacred materials, (the *âlât*), for the consecration ceremony, were brought to Bombay from Naosàri. *Mobeds*, following the sect of Bhagarsàth, performed the ceremony under the direction of Dastur Edalji Darabji Sanjànà, and the first service was performed also by him.

7.—*Kavasji Beheramji Banaji's Atash-Beheràm*, in Bombay, for Kadmi Parsis, was consecrated on the 17th day of the 4th Kadmi month of 1215 A. Y., (=1845 A.D.,) at the instance of Messrs. Framji, Kharshedji, and Rastamji Kavasji Banaji, and their mother Bài Jàiji. The consecration ceremony was performed under the leadership of *Shahanshahi* Dastur Jamshedji Edalji Jamasp Asànà, and the first service performed by Dastur Bejanji Rastamji. It is worth noting here that though this Atash Beheram is for Kadmi Parsis, the *muktàd* (annual 'All souls' ceremonies) are allowed to be observed for the Kadmi as well as Shahanshahi Parsis. This fact in itself evidences how much the former bitter feelings and hostility between the Kadmis and Shahanshahis have died out. In 1916, even a *Shàhanshàhi* Dastur was appointed to this *Kadmi* Atash-Beheram.

8.—*The Anjuman's Atash Beheràm* in Bombay, for Shahanshahi Parsis, was consecrated on the 3rd day of the 2nd month of the year 1267 A. Y. (=1897 A. D.), at the joint expense of the Parsis of India. As result of a schism that took place on account of a difference of opinion between the trustees of the Wadiaji Atash-Beheram, in Bombay, and the Bhagarsàth *mobeds* under the ecclesiastical jurisdiction of the chief *daremeher* of Naosari, the *Anjuman's* Atash-Beheram came to be built. The difference of opinion was over the right of certain *mobeds* to perform the *nàvar* and *maràteb* ceremonies *in* Bombay. The consecration ceremonies were

performed under the leadership of Dastur Jamaspj. Minocheherji Jamasp-Asana, 'D. C. L.' of the Oxford University. He was appointed in charge of the Atash-Beheram.][409]

[As to how an *Atash-Beheràm*, or a *Chief Fire Temple* of the Parsis, is consecrated, the following few excerpts are taken from B.P. Wadia's article, "Fire in Zoroastrianism," contributed in the *Theosophist*, (of Annie Besant), of January 1909:

"In his efforts to conceive and realize the power, glory, and omnipresence of manifested Deity, man devised.... many a symbol....Fire is one of such ancient symbols.[410] If one religion, more than another, has impressed, on its followers, the fact that Fire is worthy of deep reverence, as being the emblem of great truths and mysteries, and a fit and suitable symbol of Divinity,

409. [Information placed here by me.—M.M.M.]

410. [Rev. Casartelli, in his *Philosophy of the Mazdaysnans under the Sassanids*, says :—' Five kinds of Fire are known. (See *Bundehesh*, XVII): (I) The Fire *Berezi-savang* shines near the Lord, Ahura Mazda. It seems to be a spiritual fire which is incorporated in the various forms of material fire, especially like three souls (*nismo*) in the three sacred fires and which dwells in the earth and in the mountains,—probably in volcanoes, petroleum springs, etc. (II) The fire *Vohu-fryan* dwells in the bodies of men and animals, and feeds upon water and solid-food. (III) The fire *Urvazist* is the fire, which is found in plants. It feeds upon water, and has no other food. (IV) The fire *Vazist* is the lightening which dwells in the clouds : it is the weapon by which the demon Spenjargak is struck. This fire has no need for food or drink. (V) The fire *Spenist* is the common fire of this world, which consumes food, but not water. The fire *Vaharam* [or Beharam], the sacred fire of the Mazdayasnan altar, is associated with the last mentioned ;......this fire is rather an incarnation of the celestial fire. It has three bodies or principal centres : *viz*, *Frobak*, which is in the mountains of Kabulistan : *Gushap*, on the Asnavand mountain : and *Burzin Mitro*, on the mount Revand. The three souls of the celestial-fire lodge in these three corporeal fires, all of which form the entire body of the fire *Vaharàm*, just as the human soul enters into the embryo whilst it is still in the womb of the mother and imparts life to it."—M.M.M.]



Shams-ul-Ulemá, Khán Bahadur, Sirdar, Dr *Dastur*
HOSHANGJI JÁMÁSPJI JÁMÁSP-ASANÁ.
C.I.E., Ph.D.
(Died on 23rd April 1908 A.D.)

Late High-Priest of the Sháhánshahi Parsis in the Deccan. A scholar and linguist. Professor of Persian, in the Deccan College, in Poona. Author and Editor of several works, of which the principal are: Pahlavi Pazend Glossary: *Shikand-i Gūmanik Vijar,* (co-edited with the scholar Dr. E. W. West): The book of *Arda-Viràf Nàmeh,* with an English translation, (co-edited with Dr. Martin Haug): The *Vendidad* in Avesta text, with Pahlavi translation and commentary and Glossorial Index. Editor of: Zend and Pahlavi *Izashnè,* and the *Khordeh Avesta*: the *Minokherd,* etc. Author of a number of Sermons on Zoroastrianism and many contributions on Avesta and Pahlavi Literature.



Shams ul-Ulema, Sirdar Dastur
KAÈKOBÀD ADARBÀD *Dastur* **NOSHIRVÀN JAMASP-ASÀNÀ.**
(Born on 3rd November 1861 A.D.)

Present High-Priest of the Shahanshshi Parsis in the Deccan, Calcutta, and Madras.

Editor of: *Kàr-namak-i Ardesir Bàbakàn,* in the original Pahlavi text, transliteration, (with comparative passages from the *Shàh-Nàmeh*), with notes and translation in Gujarati. *Zand-i Bahman Yasht* with the Pahlavi text, transliteration and translation in Gujarati: *Dànà va Mino-i-khirad,* with notes and translation in Gujarati.



Dr. *Dastur* **MANECKJI NUSSERVANJI DHÀLLÀ,** Ph.D.
Present High-Priest of the Parsis of North-Western India.
(Born on 22nd September 1875 A.D.)

Author of: *Zoroastrian Theology,* from the Earliest Times to the Present Day, (in English): *Nyaeshis,* or Zoroastrian Litanies.

The Times Press

[P. 400 A]



Ervad SHEHERIARJI DÀDÀBHÀI BHARUCHA.

(Born in March 1843. Died on 2nd September 1915 A.D.)

More than once he refused to accept the offer of a Dastur's office.

Late Instructor, of Zend, in Sir Jamsetjee Jejeebhoy Madressa (Seminary), in Bombay, from 1865 to 1870: of Zend, Pahlavi and Persian, in Sir Cowasjee Jehangir Zarthoshti Madressa, in Naosari, from 1877 to 1884. Author: of *An Outline of Zend Grammar, compared with Sanskrit*: of a Series of six brochures on *Zoroastrian Morals*, (in Gujarati): of *Nirange Rististan* (A complete account of Zoroastrian Customs and Ceremonies of the Dead): of *A Brief Sketch of the Zoroastrian Religion and Customs*, (specially written for the Religious Congress in connection with the World's Columbian Exhibition, of 1893, at Chicago): of an *Essay* on the *Desàtir*, (specially written for the Oriental Congress, in 1895, at Geneva): of Collected Sanskrit Writings of the Parsis, in seven parts (some being still unpublished): of a "Scheme for the Education of Parsi children in the tenets of the Zoroastrian Religion": of Lessons on Avesta and Pahlavi Pazand: of Pahlavi-Pazand-English and English-Pahlavi-Pazand Glossary. Translator of the Pahlavi of Adarbad Marespand's *Pand-Nàmeh*: Co-edited the Pahlavi *Dadestan-i-Dinik*, with the late Ervad T. D. Ankleshvaria. He has published numerous Lectures and Sermons, delivered on behalf of the 'Rah-numae Mazdayasnan Sabha', the 'Gnyàn Prasàrak Mandli,' and the 'Fasli Sàl Mandli.'

Note.—To his personal, valuable assistance *The Parsis in India* volumes are highly indebted.

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bringing, to the head and heart of man, the final truth of Unity, it is Zoroastrianism, the religion of ancient Iràn. In allegorical and metaphorical language, many of the mysteries of Fire and its God are found scattered all over the fragmentary Avestic scriptures........It is a well-known fact that the Parsis have, in their [Atash-Beherams] a perpetual fire, burning . . . ceaselessly day and night. . . Now there are three Fires adored and worshipped by the Parsis . . . These three Fires are: (1) Atash-Dàdgàh, (2) Atash-Aderàn, and (3) Atash-Beheram; or, (1) Fire of the house, (2) Fire of the small Temple, (3) Fire of the [chief] Temple. The last two are consecrated fires, hallowed by purificatory ceremonies, kept apart in a special room in a temple, and, on them, none but Parsi eyes may fall. Even *he* is not allowed to enter that room, [and, therefore], to touch it. In a small temple [the *Dar-i-Meher*] even the officiating priest must possess certain qualifications, while, for the big temple, [the Atash-Beheram], it is, even now, considered an honor to be selected as one [of the officiating priests or mobeds] who may enter the sacred room. Over . . . the fire of the house, no special ceremony is performed. Care is taken that, in the kitchen, it is not extinguished: that, it is in a clean place: and, is not defiled by pollution. The small temple-fire [the dàdgàh fire] undergoes a process of purification, and then only it becomes fit to be within the sacred room. But, it is with the [Atash-Beheram] Fire that we are chiefly concerned and which is very highly reverenced by the Parsis. The ceremony is a highly interesting and very significant one, and a deep meaning underlies it. Let us describe the ceremony:

The [Fire of] Atash-Beheram is made up of one-thousand-and-one fires, belonging to sixteen different classes: Fire (1) of dead Body, (2) of the Dyer, (3) of King's house, (4) of the Potter, (5) of the Brick-maker, (6) of the Copper-smith, (7) of the Gold-smith, (8) of the

Mint-master (9) of the Black-smith, (10) of the Weapon-manufacturer, (11) of the Baker, (12) of the Distiller, (13) of the Warrior, (17) of the Shepherd, (15) of Lightening, and (16) of the Priest. These sixteen types are a *sine quâ non* for the ceremony, and, as each sort is obtained, a purificatory rite it must undergo. Thus, when the fire of the dead-body is obtained, it is carried to a selected plot, where a metallic, perforated, flat plate, with a handle attached, is held *over* it, so as not to touch the fire; this flat plate has, on it, sandal-wood, incense etc., and the blowing wind,—the spot selected must be a windy one,—and the heat of the fire ignite the same, and thus a new fire is obtained. Then, it is carried to a plain, where are kept ready 91 pits dug out with a space of about half-a-yard between them, wherein is placed fire-wood, etc. In the first of these pits, the fire brought is placed, and a flame made, over which the perforated plate is held as before, and its kindled contents are used to light the second pit. This process is repeated, till the ninety-first pit yields its fire, which is carried to a temple. Here begins the second part of the ceremony. The priests then perform the sacred . . . *Yasna* ceremony, in which only a part of the fire brought to the temple, on the previous day, is used. This, then, is kept apart. A second portion is similarly used, on the following day; and the process is repeated on the third. Then, the priests must wait for the 1st day of the month 'Ahur Mazda,'—when the remainder of the fire is used, for 88 days consecutively, in the *Yasna* and the *Vendidad* ceremonies, bringing their number to 91,—that is the same as that of the number of pits in the first part of the ceremony. When this is done the *first* fire is ready for the [Atash-Beherâm.]

In exactly the same way, the other *fifteen* fires have [each] to undergo a purificatory process; the number of pit-purification and the *Yasna-Vendidad* purification [ceremony] is not the same [for each of these fifteen fires.]

Thus, for the *second* fire, it is 80: for the *third*, it is 70: for the 4th, 9th, 10th, 11th and 12th [kind of fire], 61: for the 5th, it is 75: for the 6th, it is 50: for the 7th, it is 6C: for the eighth it is 55: for the 13th, it is 35: for the 14th, it is 33: for the 15th, it is 90: and for the last, it is 184.

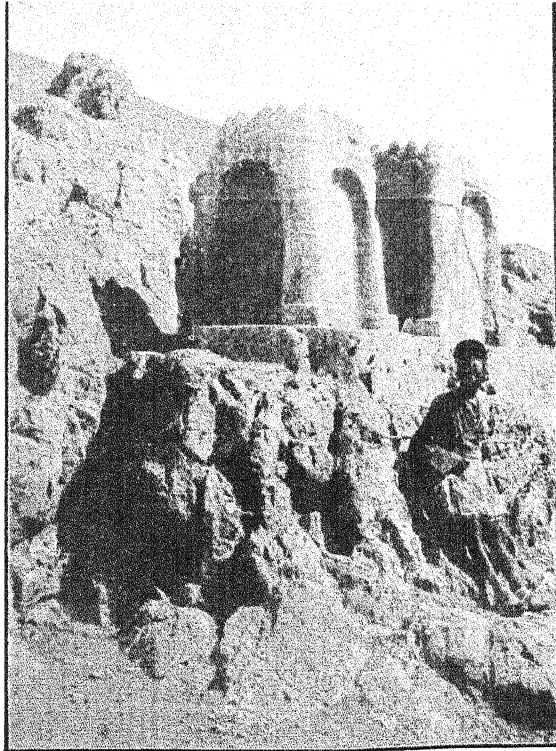
What do these *sixteen* fires mean? Is the whole ceremony a mere meaningless farce, or, has it some teaching to impart to man....It appears that 1001 fires, derived out of the sixteen particular types, represent,—among other things,—the very many branches of knowledge, which, when united, give to man the science of all sciences,—Divine Wisdom, the synthesis of science and art, philosophy and religion........"] (411)

[In 1891, Monier Williams inquired of K.R. Cama whether there was any mandate, in the Zoroastrian religion, to erect *Atash-Beheràms.* This subject was therefore placed before the 'Zarthushti Din-ni khol karnàri Mandli.' Mr Cama expressed his views that

411. [Information placed here by me. Col. Alcott, the President-Founder of the Theosophical Society in India, in a lecture in the Town-Hall of Bombay, on the 14th of February 1882, thus gives his own exposition of the collection of all these Fires:

"Because this spiritual element of Fire pervades all nature, is its life and soul, is the cause of the motion, of its molecules, which produces the phenomenon of physical heat. And the fires from all these thousand hearths are collected, like so many fragments of the universal life, into one sacrificial blaze which shall be, as perfectly as possible, the complete and collective type of the light of Hormazd. See the precautions taken to gather only the spirit or quintessence, as it were, of these separate flames. The priest takes, not the crude coals from the various hearths, and furnaces, and pits, but, at each flame, he lights a bit of sulphur, a ball of cotton, or some other inflammable substance. From this secondary blaze, he ignites a second quantity of fuel; from the third, a fourth, and so on; taking, in some cases, a ninth, in others, a twentieth flame, until the *first* grossness of the defilement of the fire in the base use, to which it was put, has been purged, and only the purest essence remains. Then only, is it fit to be placed upon the altar of Hormazd........"—M.M.M.]

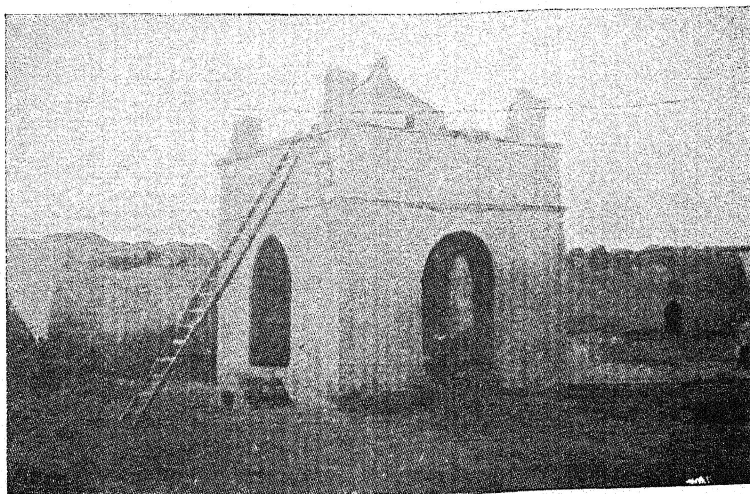
neither in the *Avesta* nor in the Pahlavi books any mention of any Atash-Beheràm has been made, and that, in Persia, there was no such institution as an *Atash-Beheràm*, but that, possibly, it may have been instituted since the arrival of the Parsis in India; that, the Zoroastrian refugees having, it is alleged, encountered a storm at sea, on their voyage out from Persia, had taken a vow that, in case they safely landed, they would build an *Atash-khànè*, dedicating it to Behram Yazad; that, it was this that had been called *Atash-Beherám*. But some members of the above Society observed that, in ancient times, there must have been Atash-Beheràms, because allusion is made to them in Pahlavi books. Ervad Tehemuras D. Anklesvaria pointed out certain passages, in the *Dàdistán-i-Dinik*, leading to an inference that the institution of an Atash-Beheràm originated in Persia, and not in India; and that, from some Pahlavi books, it appeared that at the time Dastur Minusheher wrote this book,—and even before that,—institutions like Atash-Beheràms did exist. Mr Cama's rejoinder, by way of a query, was: "Why should the name '*Beheràm*' appear coupled in the term '*Atash-Beherám*'." And he further queried what connection 'Fire' had with 'Beheràm,' as in the *Avesta*, nothing appears to indicate that Beheràm was, in any way, connected with Fire. In reply to this, his attention was drawn to para. 55 of *Beheram Yasht*, but on scrutinizing that passage, the meeting could not come to the conclusion that Fire was in any way connected with Beheràm. Ervad Kharshedji M. Kateli pointed out, from several Persian lexicons, the names of nine *Atash-khánás*, which were named after their founders, such as: (1) Azare Meher, (2) Azare Beheràm, (3) Azare Noosh, (4) Azare Ayin or Atbin, (5) Azare Khoorin or Khordàd, (6) Azare Burjeen, (7) Azare Zarathusht, (8) Azare Abadgàn, (9) Azare Goshasp. That, the 5th was built by Khordád, and hence named after him; the 6th by Burjeen in Fars,



Rock-hewn Fire-Altars at Naksh-i Rustam.

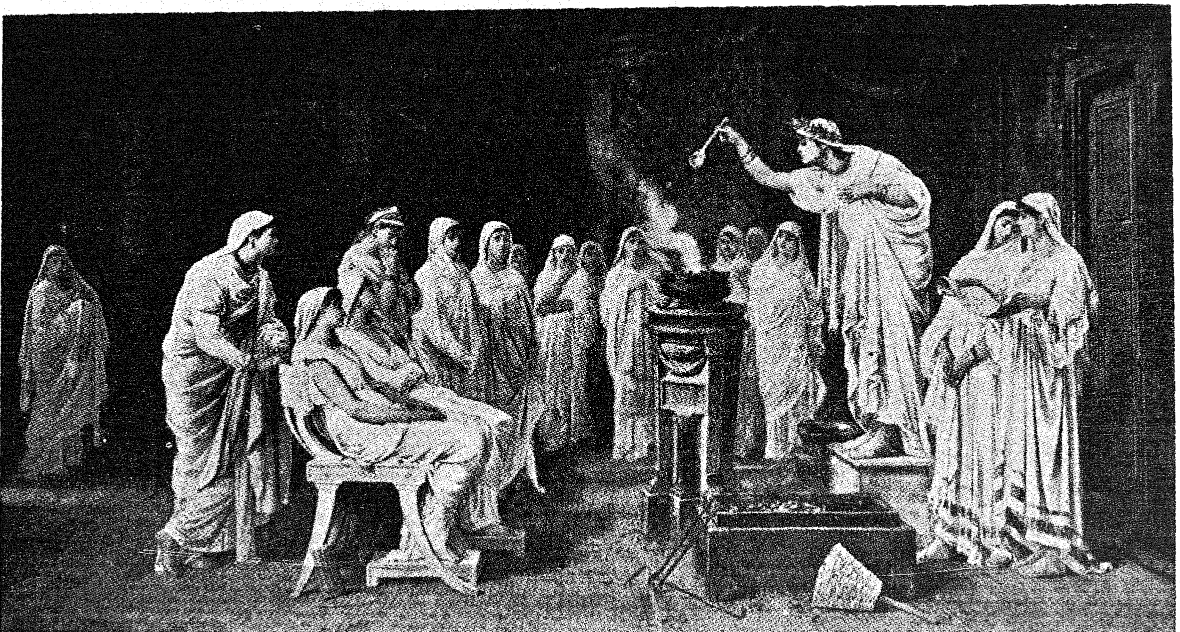
(From A. V. Williams Jackson's *Persia Past and Present.*)

"..Two *Atash-Gahs*, 'Fire-Altars,' carved out of the living stone and dating back to Achaemenian times, according to the generally accepted view, from which there is no occasion to dissent. They recalled to me the *daitya gatu*, or fire-altar, of Avestan days,......"—*Persia Past and Present*, p. 303.



A Fire-temple at Baku

Fed by naphtha spring.—(See p. 411, footnote 412.)



The School of Vestals.

(From Hutchinson's *History of the Nations*)

"The existence of the virgin priestesses of Vesta, who ministered in her temple and watched the eternal fire, is connected with the earliest Roman traditions. Their establishment in Rome is generally ascribed to Numa. They possessed many important privileges, but were treated with great harshness if they broke their vows."—*History of the Nations*, Vol. II., p. 591.

"....Indo-Germans....worshipped, as holy, the hearth-fire (the Hestia or Vesta) burnt in the perpetual lamps of their temples,...."—Prof. Ferdinand Justi, Ph.D.

See, also, in Vol. I., footnote 188, on page 183, *ante*.

a successor of Zarathusht; but that, a tradition says it was king Kaikhusru who ordered the fire,—which was lit by a lightening which set the saddle of his horse on fire, —to be preserved, and he named that fire after this incident; the 8th was built by a mobed named Abàdgàn in Tabriz; the 9th was by king Gushtàsp, but it was surmised that the name was corrupted into Goshasp. Inferentially, therefore, the structure, wherein a Fire was consecrated, was named after those who built them. (See the Gujarati Proceedings of the Society, in vol. II of 1891, pp. 161,164, and 165.) It appears, therefore, that the nomenclature '*Atash-Beheram*' is not generic, but to have originated with the name of its founder, as in Persia, or with the name of the Yazata to whom it was dedicated, as in India, where all the so-called Fire-temples are known by the appellation of 'Atash-Beheram.'] (412)

412. [Information placed here by me. Professor Ferdinand Justi, Ph. D., of the University of Marburg, in his Paper on 'The Life and Legend of Zarthushtra', (in the "Dastur Peshotanji Beheramji Sanjana *in memoriam* Volume", entitled "Avesta, Pahlavi, and Ancient Persian Studies,") (1904), says: "Important, however, here is the cult of the *sacred fire*, which is characteristic of the Zoroastrian religion; while other Indo-Germans, indeed, worshipped, as holy, the hearth-fire (the Hestia or Vesta) burnt in the perpetual lamps of their temples, the Iranians, however, as is known, connected it with the naphtha-springs which are found chiefly in the neighbourhood of Tiflis, Sàliàn, Shemàkhà, and Báku, with the peninsula of Apsheron, and the island Swjatoi, therefore in Airyanem Waejo; even on the other side of the Caucasus, in the province of the upper Kuban, or Hypanis, in the country of the fire-worshippers, the Sauromates, who came from Media; in Assyria, to the south of Arbela near Demetrias, where naphtha and petroleum springs are mentioned in the temple of the Nanaia to the north of the residence of Dareois I. Sadrakae (Tel Ser), also at Nimrud and at the other side in Sinn, at el-Fathah where the river Tigris traverses the mountains of Hamrin, at Kirkuk or Mennis and Kufri, at Tuz Khurmatu, between these two places, at Mendeli, to the east of Baghdad on the Pusht-i-Kuh, in Babylonia at Hit on the Euphrates. Zoroaster must have found the worship of

The *Jamshedi Naoroz* [413] fête (or festival) takes its name from King Jamshed, of the Pishdàdian dynasty, and who [is said to have] first inaugurated the celebration of this festival in Persia.[414] It is also termed *Sultàni-Naoroz*. On this day, the sun enters the Sign of Aries, [415] which was the commencement of a New Year for the ancient Persians. [It is argued that] the Parsi New Year ought to begin on this day, and not [what is at present called, in India only,] on *Pateti* Day. We have already noted the

fire as a holy spirit, to be already in existence in those parts, and changed this into the doctrine, that fire, " the son of Ahuri Mazda," was the emanation and the earthly sign of the sacred spirit of light, and in which he manifested himself to his worshippers, or, as Firdusi says, "Fire is not a God, but the Mihràb," or, according to the words of Nàsir Khusrau, "the Keblah or prayer-niche of the Dihkàn." Bel'ami asserts, indeed, that the fire-cult comes from Atropatene, and Shahrastáni, the historian of Oriental religions, agrees with Firdusi, that the fire-temples are more ancient than Zoroaster, and that Parsi books and Firdusi are not making an anachronism in stating that the pre-Zoroastrian kings built houses for the fire. The worship of fire by the Assyrians is shown by their monuments in the palace of Sanherib at Koyundjik, Nineveh." —M.M.M.]

413. [See the *Kabiseh* controversy, *ante*.—M.M.M.]

414. [*Jamshedi-Naoroz*: For an interesting description of this fête, as observed in Persia in modern times, see Kavasji Dinsháh Kyas's *Travels in Persia*, pp. 348 *et seq.* He also discusses the origin of this fête.—For Prof. Jackson's account of it as observed in Persia, see his *Persia Past and Present*, a book of Travel and Research, (1903), pp. 99 *et seq.*

From Nizami (whose life of Alexander the Great, in Persian verses, is well-known) we learn that the ' Jamshedi Naoroz Jashan ' and the ' Jashan-i-sàdeh' were the principal festivals that were observed in the ancient Fire-Temples of Persia with great *eclát*, and that Zoroastrian women freely attended the Jashans and other public ceremonies performed in these Fire-Temples.—M.M.M.]

415. Correctly speaking, it should be called the day of the Vernal Equinox.—S.D.B.

omission, by the Parsis of India, [416] to intercalate a whole month at the end of every 120 years' period to fill up the gap caused by their omission to add a quarter of a day at the end of each year. This *Jamshedi Naoroz* is a festal day for the Parsis. Masonic Lodges, in Bombay, also observe it.

Zarthost-nô-Disô.—The prophet Zoroaster is said to have died at the age of 77 years at Bactria, the capital of the Kyànian kings. The [traditional] anniversary of his death occurs on the 11th day (*Khorshed*) of the 10th month of the Parsis, and is scrupulously observed. [The British Government, now-a-days, *Gazette* it as a holiday.] [417]

[According to tradition, Zoroaster was born on the sixth day of the first Parsi month, and his birth-day is celebrated on the sixth day after the Parsi New Year's (Pateti) Day. Tradition also has it that, after a life of seventy-seven years, he died on the eleventh day of the second Parsi month. In regard to this, his death-day, may be recounted the circumstances under which Zoroaster died,—according to tradition etc. The classical accounts of Greek and Latin writers differ widely from the Parsi accounts of his death. Zoroaster is mentioned by the early Fathers of the Christian Church. It is very curious whence they picked up the fragments of information about Zoroaster that they give, but they are very strange no doubt. In the Clementine Recognitions,—a well-known work, attributed to Clemens of Rome, of the end of the second century,—occurs an account of Zoroaster's death, which was copied, with slight variations

416. Rightly speaking, the intercalation should not be confined to one hundred and twenty years only. The best intercalation would be one day at the expiration of every four years.—S. D. B.

417. [Information placed by me. In the *Pàrsi Din Ayin and Tavàrikhi Farhang*, I find it stated that the observance of this anniversary was first started, in Surat, by Mehervanji Edalji Sarkávàlà.—M.M.M.]

by other Fathers and mediæval European writers. This classical, or rather early Christian, account differs entirely from the tradition of Zoroaster's death, which has been all along current among the Parsis themselves to this day, and is to be found in their books of religion. According to this tradition: Zoroaster died a violent death at the hands of a Turk whose infamous name is preserved as Tûr-i-Baratur. When Balkh was taken by Arjasp from Vishtasp, Tûr, a soldier in his army, entered the fire-temple of the prophet and killed him with his sword. The great Persian poet of the tenth century, who has preserved many ancient Parsi traditions,—which, but for him, would have perished,—gives some traditional graphic details of this last episode in the great Teacher's life, although he says he does not know who the murderer was. Says he: "The army of Tûràn entered Balkh, and the world became darkened with rapine and murder. They advanced towards the Temple of Fire, and to the place and glorious Hall of Gold. They burned the *Zend Avesta* entire, and they set fire to the edifice and palace alike. There, in the inner shrine of the Temple, were eighty priests whose tongues ceased not, to repeat the name of God; all these they slew in the very presence of the Fire, and put an end to their life of devotion. By the blood of these, was extinguished the Fire of Zarathushtra. *Who* slew this priest I do not know." The Temple was called Nûsh-Adar', (from Adar the angel of Fire). The well known Persian work, of the seventeenth century, called the *Debistân*, adds a detail, evidently apocryphal, which thus measures out poetic justice to the murderer: "Zarathushtra having thrown at him (the murderer, Tûr) the rosary which the prophet held in his hand, there proceeded from it such an effulgent splendour that its fire fell on Tûr-i-Baratur and consumed him." Marion Crawford, in the magnificent drama '*Zoroaster*,' which he has brilliantly created around Zoroaster as the central figure, has adopted the Parsi



From a large oil-painting, in Dresden, in the Coronation Hall of the Royal Palace of the King of Saxony. (Photo. taken by special permission of the King.)

(See *The Parsi*, 12th Sept. 1909.)



From a painting by a Parsi artist of Bombay.



From a painting by a Parsi artist of Bombay.



From the *Hindi Graphic*, Bombay.

Some idealized portraits of

Zoroaster.



A bas-relief sculptured in a grotto at Tak-i Bostan, (in Persia).



A copy in circulation, in Bombay, as reproduced from the bas-relief on the left.

"To the visitor at Tak-i Bostan the most interesting feature is the collection of Sasanian bas-reliefs sculptured in two large grottos that are hewn in the bosom of the rock, and carved upon a panel on its lower surface....A special interest attaches to the group [of the first set of bas-reliefs],...because it has been thought that the figure to the extreme left may represent [Zoroaster] the Prophet of ancient Iran. (p. 216)... This image the Parsis of India, as well as the Gabars of Persia, have taken to represent Zoroaster, and they have made it the basis of all the pictures of their Prophet,...." (p. 217).—A. V. Williams Jackson: *Persia Past and Present.*

tradition from Furdausi with modifications, and has depicted, with his wonted powers of picturesque narration, this last act in the drama of the life of the singularly pure and noble Prophet of Ancient Iran and modern Parsidom.] (417A)

The *Mûktad*: (418) *Doslà* : or *Farvardègàn* days.—The term *Mûktàd* [it is alleged] is a corrupt form of *mouktàtmà*, the Soul which has passed from Purgatory (419) to Paradise, and it marks the last ten days (420) of the Zoroastrian year. It includes the last five days of the month of *Sapendàrmad* and the five intercalary days called *Gàthà Gahambàr*,—all dedicated to the spirits of the departed, (421) *i.e.* the *Fròher* (or *Fravashis*).(422) They

417A. [Paragraph placed here by me. See *The Parsi*, vol. IV, p. 304, (1907). It is a summary of what Prof. Williams Jackson says in his *Zoroaster : the Prophet of Ancient Iràn.* In Appendix, at the end of this chapter, I have placed the full text from it.—M.M.M.]

418. [For this note see Appendix at the end of this Chapter.—M.M.M.]

419. Not necessarily passed through the purgatory, because the souls doomed to purgatory have to remain there till the day of resurrection according to the doctrine.—S.D.B.

420. [For this note see Appendix at the end of this Chapter.—M.M.M.]

421. Rather all the spirits of the *Holy beings*,—the past, the present, and the future.—S. D. B.

422. [Professor Jackson, in his *Persia Past and Present*, (ed. 1906), observes, on p. 396. : " The Farvardegan Festival is a perpetuation of the Avestan *Fravashi* worship, or commemoration of the souls of the departed, somewhat like our All Saints' day."

The reader must be warned against identifying *farohar* with *uravan, ravàn* or the soul of a man.

Dr Moulton, in his *Early Zoroastrianism*, (p. 262), notes :"...In the mythology of our own Germanic peoples, at the other end of the Indo-European area, there is a similar association of intercalary days at the end of the year with an annual feast of the dead. The Germanic *Kleinjahr* of twelve lunar months of 354 days, instead of the twelve lunar months of 360 days ; and the Germanic year ended when the sun began to turn northwards after the solstice, and not with

are spent in the recitation of prayers, and in celebrating rites in memory of deceased parents.(422) According to a passage in the *Farvardin Yasht* the *Farohers*(423) of the Zoroastrians visit the house of their descendants(424) for ten days and ten nights, at the season of *Hamaspatmedim*,(425) murmuring: "Who will give us praise? Who will offer us a sacrifice?" These days are passed in prayer. In a space, well cleaned and whitened with chalk and lime, is placed a marble [or metallic] table, on which stand brass or silver vessels filled with water and flowers.(426) The water is changed at least

the vernal equinox. The Roman *Parentalia* celebration, from Feb. 13 to Feb. 21, stands near the end of the last month in the old Roman year, and recalls the *Farvardegan* by its character...At the same time was the Greek celebration of the *Anthestéria*."

For a lecture, in Gujarati, by K.R. Cama, on "Muktàd: Its rites and ceremonies: Their aim and object," see part 5 of vol. VI, (1897-98), of the Gujarati Proceedings of the 'Rahnumai Mazdayasnan Sabhá.'

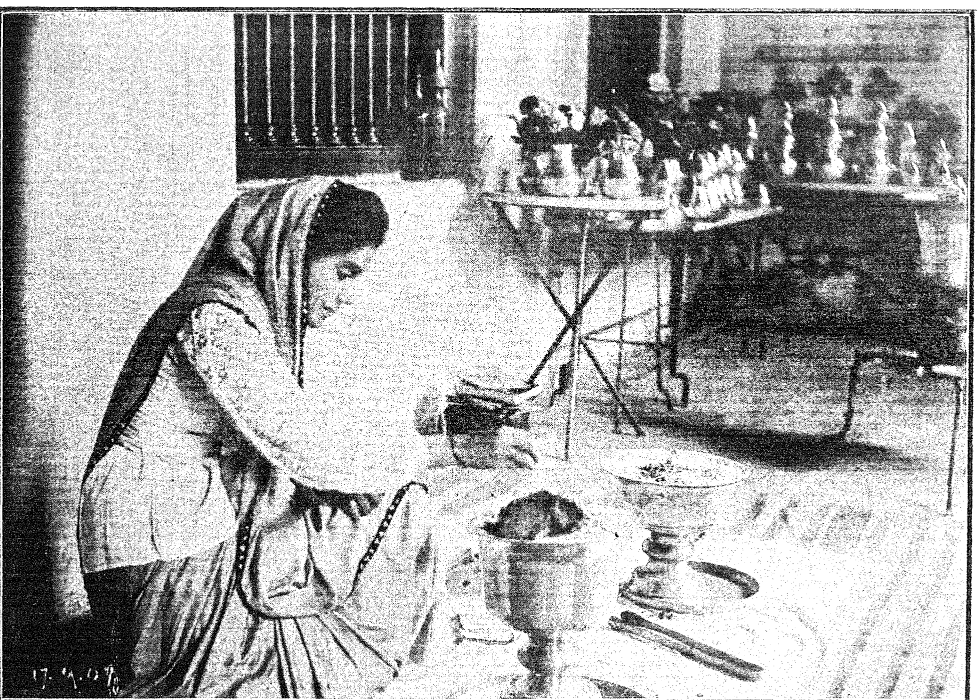
As to what was done by the Zoroastrians of Persia during the 17th century A.D., during these *Farvardegàn* or *Muktàd* days, see the *Ravàyet* of Dastur Barzor Kamdin. The details are printed on p. 8 of part 9 of vol. I, of 1852, of the Gujarati Proceedings of the 'Rahnumai Mazdeyasnan Sabhà.'—M.M.M.]

423. [*Farohars:* The subject has been fully handled by me in the chapter on "After-Death," *post.*—M.M.M.]

424. Not necessarily 'descendants', because the guardian-spirits of the *holy-beings*, said to be re-visiting the houses, are those of all holy creations of all time,—the past, the present, and the future.—S.D.B.

425. [*Hamaspathmaedaya*: According to Ervad Kavasji Edalji Kanga, this word means: "the equality of heat and cold, and the division of the period of 24 hours of the day into two equal periods of 12 hours." Albiruni says: "The first day of these Epagomenae is the sixth Gahambar, in which God created man. It is called Hamaspathmaedemgah."—M.M.M.]

426. For the last fifty years, the *Rah-numai Mazdayasnan Sabha* has been endeavouring to have the practice, of putting water and flowers in vessels, discontinued, because that Association is of opinion that this custom is not purely Zoroastrian.—S.D.B.



'Muktad'

as observed in the house of a Parsi family, during the Farvardegan Days.

The lady of the house placing chips of sandal-wood on the hearth-fire, before commencing her prayers.



'Muktad'

as observed in an ancient Parsi family in Bombay.

View of interior of room wherein prayers are said by Parsi priests: members of the house-hold either simultaneously praying, or at the end of the priests' prayers.

four times during the festival, which lasts eighteen days. Before this kind of altar prayers are offered.[427]

[In recent times, many Parsi families, instead of having the Mûktád in their own houses, have the same in one or other of the Atash-Beheràms of Bombay or elsewhere. But it is noteworthy that in the Irànshàh (*i.e.*, the Udvàdá) Atash-Beheràm, no Mûktàd are allowed.]

[It is customary for well-to-do Parsis, as well as those of moderate means, to set aside a certain sum of money etc. for the income thereof to be devoted to the yearly observance of the Muktád or Farvardegàn days, as well as for other death-anniversary religious ceremonies. From decided cases it appears that as early as 1826 A. D. Parsis have been settling property in perpetuity for the performance of Muktàd and Bàjrôjgàr ceremonies. But after a fairly long interval of time, these trusts were questioned in the law-courts, and in almost all of them they were set aside by European judges of the Bombay High Court, on the ground that the trusts were void, inoperative, and invalid under the rule which forbids perpetuities, and that the trusts were not "charitable" in the legal sense of the term. In 1909, a similar suit was heard,—that of Jamshedji Kharshedji Tàràchand *v.* Soonábài and others,—before Mr (afterwards Sir) Justice Dinshah D. Dàvar, in the High Court of Bombay. The learned Parsi judge, in a considered and elaborate judgment, disagreed with all his European predecessors on the Bench, and held that trusts and bequests of lands or money for the purpose of devoting the incomes thereof in perpetuity, for the purpose of performing Muktàd, Bàj, and Yejashnè and other ceremonies were valid "charitable" bequests, and, as such, exempt from the application of the rule

427. [As to how the *Mûktád* are observed by the modern Zoroastrians in Persia and by Parsis in India at the present day, see Appendix, p. 440, at the end of this Chapter.—M.M.M.]



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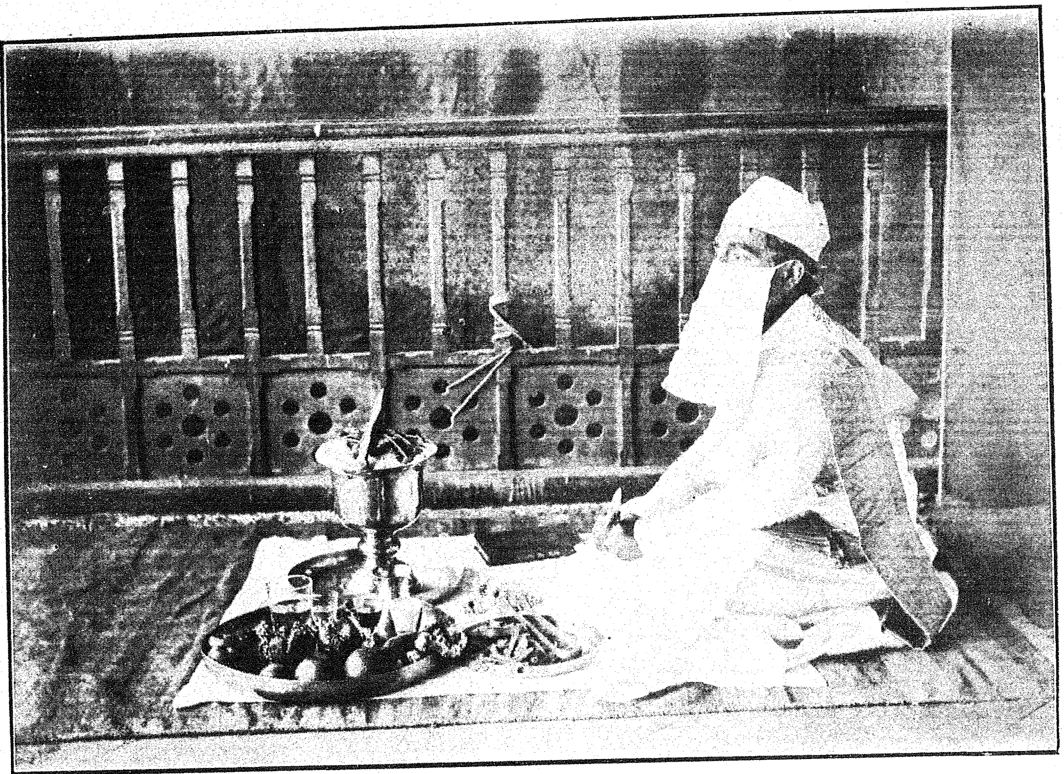
ifteenth, and the twenty-third
Ahura-Mazda. They are the



The Times Press

Dastur (Parsi High Priest) prefacing the Afringàn with the Nyaesh, Prayer of the Fire. He is here seen placing chips of sandal-wood to keep the fire going.

See P. 379, *ante.*)



The Times Press

After reciting the "Atesh-Nyaesh" (Prayer for the Fire) the Dastur says the Pàzend 'Dibàche,' preparatory to the ceremony of the 'Afringàn.'

identical with that of the month. Thus : the 19th day of a Parsi month and the 1st month (of the series of Parsi months) being termed *Farvardin*, the 19th of this first month, will be *Jasan-e Farvardin.* We may quote the *Jasan Avàn* or *Arduisurá*, in honour of *Arduisurá Anahita*, the tutelary genius of Water. Owing to their long residence amongst the Hindus, the Parsis have borrowed from them several customs, such as throwing offerings of sugar, flowers, cocoanuts, etc., into the sea, but the enlightened classes have [long ere this] abstained from continuing the observance of all such customs. On the *Jasan* day [in the evening] a fair is also held, in Bombay,

Sabbath-days of the Zoroastrians, though the every-day avocation is pursued. When the name of the day is identical with that of the month that day is fixed as a 'Jashan,' or festival.

There are twelve 'Jashans' in all :—(1)' Jashanè Farvardin,' on the 19th day of the first month. (2) 'Jashane Ardibeheshtgan,' on the 3rd day of the second month. (3) 'Jashane Khordadgan,' on the 6th day of the third month. (4) 'Jashane Tiryan,' on the 13th day of the fourth month. (5) 'Jashane Amardadgan,' on the 7th day of the fifth month. (6) 'Jashane Shehrivargan,' on the 4th day of the sixth month. (7) 'Jashane Mehergan, or Meheryan, or Meherangan,' on the 16th day of the seventh month. (8) 'Jashane Avàgan,' on the 10th day of the eighth month. (9) 'Jashane Adargan' on the 9th day of the ninth month. (10) 'Jashane Daegan,' on the 1st, 8th, 15th and 23rd day of the tenth month. (11) 'Jashane Bahmangan,' on the 2nd day of the eleventh month. (12) 'Jashane Spandàrmadgan,' on the 5th day of the twelfth month. The last is also called the 'Jashane Burzigaràn,' *i.e.*, the feast of the agriculturists.

In reply to a reference by Monier Williams, in 1891, to K.R. Cama, inquiring whether there were any *Jashans*, and how many they were, the latter intimated that there were *Jashans* of Farvardyan, *Jashans* on the day the name of which was the same as that of the month, but that the *Jashans* of Khordàd *rôj* (day) of *Màh* (the month of) Khordad, of Amardad day of the month of Amardàd, and of Sheherevar, were not reckoned as of any importance or significance ; that, the Meheranjàn and Tiryán *Jashans* are venerated more in Persia than in India ; and that, the Avángàn and the *Adrán Jashans* are venerated more in India than in Persia.—M.M.M.]

in which members of all nationalities take part. *Adar Jasan* in honour of Adar, the genius of Fire, is celebrated on the 9th day of the 9th month. Men and women visit the Atash-Beheràms, and appear in public attired in their best. On this occasion, also, there is a fair held in Bombay. *Behman Jasan*,—in honour of the Spirit which rules the animal-world,—takes place on the 2nd day of the 10th month. Parsis feed stray animals with fodder during this month. For one day they abstain from meat and wine.

[In connection with the *Jashans* may be appropriately mentioned here that the Parsis hold a festival (the *Farvardigán* Jashan) in honour of the dead and offer up prayers (on every Farvardin day, especially that of the month of Farvardin), to all their departed friends, relatives and great men generally. They congregate, in Bombay, in great numbers on Malabar Hill, in the grounds wherein the towers-of-silence are built. Although it somewhat presents a holiday aspect it is really amidst great silence a great concourse of Parsis pray in their peculiar manner. There is a special liturgy, for this occasion, in the *Avesta*, which they recite: and this prayer,—offered up in the vicinity of the place where the dead have been deposited in the towers,—is supposed to have greater value and efficacy than when offered elsewhere, *i. e.*, either at home or in Parsi places of worship. There is a large concourse of Parsis, on Malabar Hill, all male Parsis being dressed in white, which is the colour for mourning as well as for marriage occasions among Parsis. It may be noted that, according to Malcolm, a great authority on matters relating to Persia, black appears to have been the colour of mourning in Persia from the most ancient ages, and, in the *Sháh Nàmah* of Firdausi, it is said that, on one occasion, the whole army, clothed in black, followed the dead body of the hero Isfendyàr to Balkh, the metropolis of his father's time. However that may

be, white is the colour, now, to indicate mourning among Parsi males, and they follow, or must follow, their dead to the towers, clad in white. Parsi ladies may be said to have kept up the ancient custom, for they are clad in black *sári* when in mourning, and, on occasions like that under description, when they visit the grounds of the dead, they are usually dressed if not in black, at least in dark and subdued colours. In the mofussil, wherever there are towers-of-silence, the Parsi men and women residents of the place go near them and solemnly offer up prayers. In some remote and out of the way or far away places where there are only a few stray Parsis, there is generally no tower for the reception of the dead, and Parsis dying there are buried in cemeteries, especially set apart for the community. Even these cemeteries are frequented by Parsis on the Farvardyàn day, and appropriate prayers are offered up for the dead buried there,—though burial is believed to be opposed to their long-cherished religious customs. This day is similar to the 'All Souls' Day' of the Christians, especially the Roman Catholics; but with this difference, that, whilst the Catholics believe in purgatory and offer up prayers which, as they believe, have efficacy in relieving the travails of the dead in that state, the Parsis have no such tenet. On the contrary, the prayers are offered to the souls, or rather the *farôhar*, of the dead, not with the object of helping them,—for they are considered to be beyond the reach or necessity of any such human help,—but with a view to invoke the help of the *farôhar* for themselves. The souls of the departed are believed, by Parsis of ordinary education, to intercede with God on behalf of the living, and this is the sole reason for invoking them among Parsis. Of course, the Parsis believe that the *farôhar* that are in heaven can intercede for the living who pray to them. Therefore, the solemn festival among the Parsis may rather be compared to the Catholic festival

of 'All Saints' Day.' Just as the saints who are in heaven are invoked by Catholics to intercede with God on behalf of the living, so the Parsis believe that the souls (the *farôhar*) of the departed relatives, heroes, and kings, can, if invoked with due solemnity, help them in various ways. The Parsis believe in this help of the souls, or rather the *farôhars*, of the dear departed ones as a fundamental doctrine of their faith. They are enjoined to invoke the assistance of the dead on all appropriate occasions during the year; but, more than once in the year, they particularly and solemnly invoke the *farôhar*, and the Farvardyàn day is one of these.] [430A]

In conclusion, it must be added that, strangers are not admitted to these domestic festivals.[431] It is only

430A. [Paragraph placed here by me. See *The Parsi* (newspaper), vol. VI, p. 560, (1908), transcribing the above account from the *Bombay Gazette* (newspaper).—M.M.M.]

431. [That is to say, festivals which carry with them any religious rites or ceremonies. The reason for the exclusion of "strangers," *i.e.*, non-Zoroastrians, is obvious. However, I feel tempted to cite the words of N. F. Bilimoria, in his English brochure entitled *Zoroastrian Ceremonies*: "It will be remembered that non-Zoroastrians are not allowed to take part in the Zoroastrian rites, nor are they allowed to enter the place of worship [of the Parsis]. This may, at first sight, appear selfish or sectarian, looking from the standpoint of Zoroastrianism as an universal religion. But the condition of a sacred-rite demands higher purity or sanctity, not on the physical plane only, but on the ethereal or mental plane also. The harmony of the ethereal atmosphere of the place of worship is pre-eminently necessary. Now, suppose if there is a non-Zoroastrian present, in an assembly of Zoroastrians, in a certain ceremony, outwardly sympathising with all, but inwardly smiling or ridiculing the whole thing or part of the ceremony, of course not understanding the truth underlying that ceremony, the harmony of the mental plane of that place of worship is disturbed, and thus becoming discordant, the condition of the ceremony is disturbed and its efficacy is lost. If, for this reason, the orthodox class resolve to-morrow not to allow even a materialistic Parsi,—who is not in sympathy



The Times Press

Mobèds (Parsi Priests) with *padàn*, (mouth-veils) saying prayers near a Muktàd, during the Fravardegan Days.



The Times Press

THE BEGINNINGS OF FIRE-WORSHIP.

"The practice of the ancient Aryans of Persia was to sacrifice before altars tended by "fire-kindling" priests (*āthravan*). This led to the worship of the sacrificial flame itself, the only point of the ancient ritual fully preserved by Zoroaster in his reforms. Hence the popular identification of Zoroastrianism with fire-worship."—Hutchinson: *History of the Nations*, Vol. II, p. 959.

(See also p. 428, *post*).

recently that the great ceremony of investiture with the sacred badges [the *sudreh* and the *kusti*] has been thrown open to others than Parsis, as we shall see in a later chapter.

But these solemnities, though of a quite private nature are not unimposing. They are conducted, with soberness, by the head of the family, who, in that capacity, plays a part which Europeans can scarcely grasp. This, so to speak, sacerdotal function impresses on his associates due respect for time-honoured customs and the religious traditions bequeathed by their forefathers.

[The Parsis are not unmindful of the Fêtes or holidays of other nationalities of India, including those of the Rulers of India. Of recent years, it has become very common, among Parsis, to send and receive Christmas and Christian New Year Cards, not only to and from their European friends, but the exchange takes place even between their co-religionists themselves in Bombay, and elsewhere. This mode of exchanging greetings is now used even on their *Pateti* holidays. Next to the Christian holidays, the *Diwàlee* holidays that immediately precede the Hindu New Year, are also shared in by the Parsis who go out in strings of carriages, and even on foot, to witness the Hindu quarters lighted with thousands of lamps of sorts. Exchange of sweetmeats also takes place

with them,—to take part in their ceremony. I suppose they will be perfectly justified in doing so. Viewing from this point, [exclusion therefrom] of a certain class of Mobeds who differ from them in certain points, [is] also justified. [As for instance, the schisms among the mobeds called Bhagaria and Minocheher-Homjina mobeds.] The Freemasons also never allow, perhaps for this very reason, any strangers to take part in their ceremonies, although their ceremonies may not be so sacred as those of the Zoroastrians......Another reason, for keeping them [the non-Zoroastrians] off from such ceremonies, is their unsympathetic aura..." I am bound to inform readers that Mr Billimoria is a staunch theosophist.—M.M.M.]

between the two nationalities. Parsi traders, and even some Parsi merchants perform the Hindu ceremony called *Vahi-pûnjá*, *i.e.*, of opening, in Parsi shops and offices, new account-books for use during the ensuing Hindu New Year, and many of their houses and all their shops are lighted with lamps of variegated colours. The ladies and children of these Parsis visit the place of business or shops of their husbands, brothers and sons, and there take part in the *Vahi-pûnja* ceremony. Next to the *Dewàlee*, Parsis participate also in the Hindu holidays called the *Balèv*, (commonly called the 'cocoanut-day'), that is the day from which owners of large and small Indian ships begin to ply their vessels on termination of the *monsoon* or rainy season, and therefore on the cessation of the rough weather at sea. In the evening of that day, the Hindus throw cocoanuts into the sea, and their Parsi neighbours,—more or less orthodox or superstitious,—also make a similar offering. On *Dassèrà* day of the Hindus, many Parsi families garland their horses, and those living in country-towns garland also their cattle, and feed them with some palatable stuff.] [432]

432. [Notes placed here by me.—M.M.M.]

APPENDIX TO CHAPTER VI—FETES.

Footnote 339.—Daipa-Adar etc. days.—Any day among Parsis corresponding to 'Sunday'?—Names of months and days said to be differently called in Persia at the present day. (See p. 426.)

Footnote 358.—Darún-Bàj recital.—'Ghee' and other symbolic products of nature used to represent blood-less sacrifice.—'Drôn': 'Drun': or 'Daràn.' (See p. 427.)

Footnote 362.—'Barsôm': and its substitute in India: How it is used in ceremonies; its antiquity. (See p. 429.)

Footnote 417*A*.—Zoroaster's Death: Classical and Traditional accounts, as given by Prof. Williams Jackson.

Footnote 418.—Muktàd; suggested derivatives of the term. (See p. 436.)

Footnote 420.—Farvardègàn, or Muktad Days.—The period over which they extend.—The period varies from eighteen to ten days. —Controversy over the subject.—The belief that they were only for five days, in Persia, in ancient times.—The rites and ceremonies observed, as against what ought actually to be observed. (See p. 437.)

Footnote 427.—Farvardegán or Mûktàd Days.—How they are observed in Persia and in India at the present day.—The rites, ceremonies and prayers in vogue at the present day. (See p. 441.)

Footnote 429.—Flowers used as symbols in religious ceremonies of Parsis.—The 'Bundehishn' gives names of flowers as typical of the Ameshaspenta (=arch-angels); and a special flower is dedicated to each day of the Parsi month.—Their list and corresponding days. (See p. 444.)

APPENDIX TO CHAPTER VI—FETES.

Footnotes 339, 358, 362, 417A, 418, 420, 427, 429.

Footnote 339

Daipa-Adar etc. days.

Any day, corresponding to 'Sunday', among Parsis ?

Names of Months and Days said to be differently called in Persia at the present day.

339. [Information, in text, placed by me. For the 8th, the 15th and the 23rd days of the month, Dastur Darab P. Sanjana, in a footnote on p. 146 of his translation, (*op. cit.*), observes as follows :—"Rather *Dai-pa-Adar*, *Dai-pa-Mihir*, *Dai-pa-Din*,—'*Dai*,' (in Persian), meaning 'yesterday.' The 8th, the 15th, and the 23rd days of the month are dedicated to Ahura Mazd, like the first day. They are therefore named from the day that follows," (*viz.*, Adar, Mihir, and Din.)

In 1891, Monier Williams made a reference to K. R. Cama to know if there was any day, among the Parsis, corresponding to the *Sunday* of the Christians. Cama referred to the four *Hamkàrà* days out of the seven of the thirty days of the Parsi month. These four days are Hormuz, Dep-Adar, Dep-Meher, and Dep-Din. (See Cama's *Zarthoshti Abhyás*, in connection therewith). The object of Monier Williams' reference evidently was to ascertain whether there was any such day, among the Parsis, as Sunday is amongst the Christians, and on which day the Parsis did no work, reckoning it as a sort of Sabbath. Cama intimated, that on those day the names of which were the same as those of the months, and particularly on the days Hormuzd and Beheram, of each month, the Parsis did not, at one time, do any work, and that, albeit, this is not now done, as this custom was observed, ten years ago, in Naosari and other places. (See the Gujarati Proceedings of the Zarthoshti Din-ni khol karnàri Mandli, vol. II of 1891, p. 162.)

For an interesting treatment of the subject of "Chronology and Calender of the Eastern Iranians in ancient Times," see Dr Geiger's *Civilization of the Eastern Iranians in Ancient Times.*

In connection with the names of the Parsi days and months, a somewhat curious information has been furnished by Manekji Limji Hataria, late agent, in Persia, on behalf of the Parsis of India. It is this: In the *Zoroastrian Calendar*, for 1879-80, A. D. (=1249 A.Y.), on page 21, under the heading, (in Gujarati), "Some items of information, worth knowing, relating to the Zoroastrians residing in Persia," it is stated that these modern Zoroastrians have the following names for the months and days:

Months

1.—Mahe Nav.
2.— ,, Naô-bar.
3.— ,, Roz Afzûn.
4.— ,, Garma fazaye.
5.— ,, Jehan-tàb.
6.— ,, Nàhàn-áràye.
7.—Máhe Meher-Angàn.
8.— ,, Khajan.
9.— ,, Sarmà-nama.
10.— ,, Sab-Afzûl.
11.— ,, Sharmá-Faza.
12.— ,, Shal-Afzûn.

Days

1.—Jashan-shár.
2.—Bazm-nayê.
3.—Sar-faràz.
4.—Kash-nashin.
5.—Noosh-khár.
6.—Gam-zadae.
7.—Rookh-fazûn.
8.—Màl-baksh.
9.—Zar-feshân.
10.—Nâmê-khar.
11.—Ramj-jû.
12.—Keenâ-kash.
13.—Teeg-zan.
14.—Dád-dae.
15.—Jehán-fazáe.
16.—Div-bandhé.
17.—Rah-gooshaye.
18.—As-panáz.
19.—Gooi-bâz.
20.—Paemán-dar.
21.—Mer-kár.
22.—Dooshta-bin.
23.—Din-fazàe.
24.—Dil-farib.
25.—Kam-rán.
26.—Shád-básh.
27.—Dir-jee.
28.—Sheer-gir.
29.—Kám-yab.
30.—Atash-bâz. —M. M. M.]

Footnote 358

Darun-Baj recital: 'Ghee' and other symbolic products of nature used to represent bloodless sacrifice.

Dron: Drun: or Daran.

358. [*Daroun*: or *Darûn*: or *Darùn Báj*: "It is a short consecrate recital, of six chapters of the *Yazashna*, upon sacred unleavened bread, *ghee* (clarified butter), fruit, and water."—S. D. Bharucha: *Brief Sketch of the Zoroastrian Religion and Customs*. See a footnote, *post*, for a full description of the ceremony.

As to *ghee*, or clarified-butter, Prof. Jackson, in his *Persia Past and Present*, observes on p. 370 : "Besides the sacred plants, perfumes (*baodhi*), bread-offerings (*draonah, myazda*), consecrated water, the *haoma*, and milk, the Avesta frequently refers to the cow (*gao*) in connection with the Yasna ceremony. Like their Parsi brethern in India, the Zoroastrians of Persia interpret the Avesta words *gao jivya*, (lit. 'living cow'), as goat's milk (Persian, *shir*), and similarly employ an egg and melted butter to represent the *gao hudhah*, (lit. 'beneficent cow'), in the ceremony. The faithful of both communities agree in regarding the true Zoroastrian sacrifice to be a bloodless sacrifice' an offering of 'good thoughts, good words, good deeds', accompanied by praise and thanks-giving, with appropriate ceremonies. Such was the sacrifice offered by Zoroaster himself in the Yashts, after the manner of Ahura-Mazda, (see *Yasht*, V. 17, 104 : IX. 25 : XVII. 44), rendering *gav* each time as 'milk'), although the Avesta does allude to the sacrifice of animals, once for example, in the *Yasna*, and several times in the *Yashts*, which represent Vishtaspa and the heroes of old as sacrificing thousands of animals, some of which must have been slain as a blood-offering. (See *Yasna*, XI. 4 : *Yasht*, V. 21, 25, 33, 108 : *Yasht* IX. 25 ; compare also the description of the Magian sacrifice given by Herodotus, *History*, I. 132. Observe likewise that on the eve of the battle (*Yasht, V*. 68) Jamaspa himself offers an animal sacrifice."

"The *Dron*, (Avesta : *draona* corrupted into *drun* or *daràn* by Pazend writers), is a small, round pancake or wafer, of leavened bread, about the size of the palm of the hand. It is made of wheaten flour and water, with a little clarified butter, and is flexible. A *dron* is converted into a *frasast* by marking it on one side, before frying, with nine superficial cuts, (in three rows of three each), made with a finger-nail, while thrice repeating the words *humat, hukht, havarasht*" (="well-thought," "well-said," "well-done"), one word to each of the nine cuts. Any *dron* or *frasast* that is torn must not be used in any ceremony. In the *dron* ceremony two *drons* are placed separately by the priest upon a very low table before him, on its left side, the nearer having a small piece of butter (*gaus hudhau*) upon it ; two *frasasts* are similarly placed upon its right-hand side, the farther one having a pomegranate twig (*urvaram*) upon it ; and between this and the farther *dron* an egg is placed. The sacred twigs (*baresom*) must also be present on their stand to the left of the priest, and a fire or lamp must stand opposite him, on the other side of the table. The priest recites certain formula of consecration (chiefly *Yasht*, III. I: VIII. 9), during which he uplifts the sacred twigs, and mentions the name of

the angel, or of the guardian-spirit of a deceased person in whose honour the ceremony is performed. After consecration, pieces are broken off the *drons* by the officiating priest, and are eaten by himself and those present,—beginning with the priests. (See Haug's *Essays*, pp. 396, 407, 408.)"—West: Sacred Books of the East series, vol. V. p. 284.

In *Dina-i Mainog-i Kherad*, ch. xvi. (for which see vol. xxiii of the Sacred Books of the East series, p. 46), we find this enquiry by the sage of the spirit of wisdom: "Of the food which men eat, and the clothing which men put on, which are the more valuable and good ?" —and we find this as part of one of the replies: "When bread has not come, it is necessary to consecrate the sacred cake by means of fruit."

E. W. West, in his English translation of the above treatise, thus explains, in a foot-note on p. 46, the above statement:—"That is when a cake cannot be substituted for it in the ceremony of consecrating the sacred cake. The sacred cake, or *dron*, is a small, round, flexible pancake of unleavened wheaten bread, about the size of the palm of the hand, which, after consecration, is tasted by all those present at the ceremony. (See *Shayast la-Shayast*, III. 32 *n.*)"—M.M.M.]

Footnote 362

Barsom : and its substitute in India : How it is used in ceremonies : Its antiquity.

362. [*Barsom*: "...there is still another plant employed in the sacrifice, and it has been used in the Magian ritual since times immemorial. It is the barsom (Avesta, *baresman*), the twigs or sprays of which are tied in a bundle at a certain point in the sacrifice, corresponding in a distant manner to the *barhis*, or straw, strewn as seat for the divinities in the Vedic ceremonies of old. In Yezd, the tamarisk bush is used to form this bundle, and it is bound with a slender strip of bark from the mulberry tree, probably in exactly the same manner as it was in Zoroaster's day. Brass rods are sometimes substituted for the twigs as is done by the Parsis in India, but at Yezd this substitution is made only in the winter, when it is impossible to procure the branches, or at some particular time when it is impracticable to obtain them. It was the use of these very branches, perhaps, that the prophet Ezekiel denounced as an abomination to God, when he saw in a vision "about five and twenty men, with their backs towards the temple of the Lord and their faces towards the east, and they worshiped the sun towards the east,......and lo they put the branch

to their nose." (*Ezekiel*, VIII. 16, 17). I saw the large tamarisk bush from which the sprays were cut for use in the *Barsom* ceremony; it was of a light green colour, twelve or fifteen feet high..."—Jackson : *Persia Past and Present.*

As to the *barsom's* substitute in India, Ervad Sheriarji Dadabhai Bharucha, (*op. cit.*), says :—

" *Barsom* is a bundle of from three to thirty-five metallic wires, according to the different grades of ritual, tied with a string made of date-leaf. It is kept in the left hand by the priest, while performing the ceremony. Originally, it consisted of twigs of a certain kind of tree, but, in later times, metallic wires were substituted."

"The *baresom*, (Avesta: *baresma*), consists of a number of slender rods or *tai* (Pahlavi : *tak*). Formerly twigs of some particular trees, but now thin metal wires, are generally used. The number of these twigs varies according to the nature of the ceremony, but is usually from five to thirty-three. These twigs are laid upon the crescent-shaped tops of two adjacent metal stands, each called a *mah-ru*, 'moon-face,' and both together forming the *baresom-dàn* or 'twig-stand.' The *baresom* is prepared, for the sacred rites, by the recital of certain prayers, by the officiating priest, during which he washes the twigs with water, and ties them together with a *kustik*, or girdle, formed of six thread-like ribbons split out of a leaflet of the date-palm and twisted together; this girdle, being passed twice round the twigs, is secured with a right-handed and left-handed knot on one side, and is then passed round a third time and secured with a similiar double knot on the other side, exactly as the *kustik* or the sacred thread-girdle is secured round the waist of a Parsi man or woman. (See Haug: *Essays on the Parsis*, pp. 396-399)."—West : Sacred Books of the East series, vol. V., p. 285.

As to the great antiquity of the use of the *Barsom*, see, also Haug's *Essays on the Parsis*, (2nd ed., p. 283) : "Ezekiel, (VIII. 16, 17), when he refers to the worshippers of the sun, and says of them that, "they put the branch to their noses," is believed to refer to these barsam twigs of the ancient Iranians. Strabo, (Bk. XV. ch. III. 14: Hamilton and Falconer's Translation : 1857), also refers to the barsam in the following sentence, when describing the customs of the Magi: "They then lay the flesh in or upon myrtle or laurel branches ; the Magi touch it with slender twigs, and make incantations, pouring oil mixed with milk and honey, not into the fire, nor into the water, but upon the earth. They continue these incantations for a long time, holding in the hands a bundle of slender myrtle rods." "...The

barsam played a prominent part in the recital of grace before meals. Yazdazard, the last Sassanian king, when he fled from the Arabs and concealed himself in the house of a miller, asked for the barsam, from his host, when he offered him his humble meals, so that he [the King] may say his grace. This, according to Firdausi, led to his disclosure and subsequent death."—J. J. Modi: *A Glimpse into the Work of the B. B. R. A. Society*, etc., p. 90.

Dr Modi, (*op. cit.*), says:—" We learn from other writers that this custom of having the barsam in the recital of grace at meals, was on the point of leading to a breach of peace between Khosro Parviz (Chosroe II) and his Christian brother-in-law, Nyatus. Professor Rehatsek, in his Paper on "Christianity in the Persian dominions," thus refers to the event: On another occasion, the Persian monarch gave a banquet, and had tables arranged for that purpose, in a rose-garden. He had put on the royal diadem, and Nyatus, with the philosophers, sat around the table, when Khosru, dressed in the jewelled Grecian robes, came down from the throne, and, walking with a smile to the table, took his seat. Also Bandvy, one of his favourite magnates, with the Barsam, (or little twig held by mobeds while praying), in his hand, arrived and stood near his sovereign, who murmured the *Bàj*...When Nyatus beheld this scene, he laid aside his bread, and was so amazed that he left the table, saying that the *Bàj* and the Cross together was an insult to the Messiah."—(See *Journal*, B. B. R. A. Society, Vol. XIII, p. 88, note.

See, also, E. W. West's footnote 2, on p. 142 of Vol. XVIII of the Sacred Books of the East series, (the *Dadistan-i Dinik*), for an account of the '*Baresom.*'—M.M.M.]

Footnote 417A.

Zoroaster's Death.

On pages 413 to 415, *ante*, of my account of *Zarthôsht-nôDisô*, I have given a very brief narrative of the circumstances attendant upon our beloved Zarathushtra's death. The best and complete account I have yet seen is that given by the American *savant* A.V. Williams Jackson, (Professor of Indo-Iranian Languages in Columbia University), in his *Zoroaster: The Prophet of Ancient Iran*, (Chapter X). On pp. 118 *et seq.* of Chapter IX., (" The Holy Wars of Zoroastrianism"), in paragraph headlined " Arjasp's Second Invasion : the Last Holy War," the learned author says: ". . . The Turanian Arjasp, taking advantage of Isfendiar's imprisonment, reunites his forces and prepares to strike a blow of retaliation upon his former conqueror. Once more he

invades Iran and the second war begins. The tradition which Firdausi [in his *Shah-Nameh*], follows is claimed by him to be ancient. It is curious however in some of its details, and it presents an odd picture of the management of a kingdom. Vishtasp's absence from his capital seems to have left Balkh weakened or unprotected. Arjasp successfully storms the city; the aged Lôhrasp falls in the fight before the city walls; the temple of Nûsh-Adar is sacked and destroyed: the priests are slain in the very act of their pious worship; the sacred fire is quenched by their hallowed blood; and, worst of all, the Prophet Zardûsht falls a martyr at the hands of the murderous and fanatical invaders of Turan, as he stands in the presence of the altar's holy flame which the Faith so devoutly cherished. The details of these particular circumstances are given more fully in the next chapter, [the Tenth], together with some additional traditions regarding Zoroaster's death...."

In the Tenth Chapter, Professor Williams Jackson places these introductory observations: "Those who have read Marion Crawford's novel, 'Zoroaster,' may perhaps recall the graphic scene describing the death of the Prophet of ancient Iran, with which the romance closes. Whatever may have been the novelist's source of information—if he had any source beyond his own vivid imagination—his picture is so well drawn that it seems real, and it may possibly not be so far, after all, from the truth. There is no authority, however, for believing that Zoroaster's death took place at Stakhar (Persepolis); but there is ground for believing that he may possibly have been slain while at worship in the sanctuary. Traditions on the subject differ; but it is the purpose of this chapter briefly to bring together the material that is accessible on the question of Zoroaster's death."

Then follow the "Greek and Latin Accounts of Zoroaster's Death." In reproducing them he says: " . . . the Greek and Latin patristic writers give a fabulous account of the passing of Zoroaster. . . . For such a description our principle source is the Pseudo-Clementine *Recognitiones* and the spurious Clementine *Homilies*, whose statements are followed by later writers." All the passages from these fabulous accounts are given in an Appendix to this master-piece of the learned professor. And so he simply summarizes them in his chapter on "The Death of Zoroaster." I shall not tarry here to reproduce this excellent summary of what is but a "fabulous account of the passing of Zoroaster," all which "go back to the Clementine source;" and I shall therefore pass on to the more important and highly interesting "Iranian Tradition of Zoroaster's Death," and cite herein

below what Professor Williams Jackson places under that head-line :—

"*The Iranian Tradition of Zoroaster's Death.*—Passing from the realm of fanciful legend to the more solid ground of tradition we have a very persistent statement in the later Zoroastrian sacred writings regarding the death of the Prophet, even if, for reasons to be easily understood, that event is not mentioned in the Avesta itself. (See also Geldner, 'Zoroaster,' in *Encyclopædia Britannica*, XXIV. 821 Col. *a*.) This tradition with absolute uniformity makes his death to have occurred at the age of seventy-seven years, and ascribes it to a Turanian, one Bratrôkrèsh. Whether this occurred at the storming of Balkh or under other circumstances, will be discussed below. For the latest accessible material on the subject we may refer especially to West, *SBE.* xlvii. According to the Pahlavi selections of Zat-sparam, Zoroaster passed away at the age of seventy-seven years and forty days in the 47th-48th year of the religion, or B. C. 583, of the Iranian chronology. The month and the day are specifically named, as will be recorded below. The statement of his age being seventy-seven years is repeated elsewhere, (*e.g.* Masûdi), and the name of his murderer occurs a number of times as the following passages will show :

(a). The Selections of Zat-sparam, XXIII. 9 (West, *SBE.* xlvii. 165) contain the following entry : 'In the forty-seventh year (of the Religion) Zaratûsht passes away, who attains seventy-seven years and forty days, in the month Artavahishto, on the day Khûr ; and for eight rectified months, till the month Dadvô and day Khur, he should be brought forward as to be reverenced.' The day of his death, according to tradition, is the day Khûr in the month Artavahishtô, on the eleventh day of the second month of the Zoroastrian year, [or May 1, B.C. 583, if I reckon correctly.]

(b) In *Dinkart*, vii. 5. 1 (West, *SBE.* xlvii. 73) we read, 'About the marvellousness which is manifested from the acceptance of the Religion by Vishtasp onwards till the departure (*vixézo*) of Zaratûsht, whose guardian spirit is reverenced, to the best existence, when seventy-seven years had elapsed onwards from his birth, forty-seven onwards from his conference, and thirty-five years onwards from the acceptance of the Religion by Vishtasp.'

(c) *Dinkart*, VII. 6. 1 (West, *SBE.* xlvii. 77) speaks, among other miracles, ' About the marvellousness which is manifested after the departure (*vixézo*) of Zaratûsht, whose guardian spirit is reverenced, to the best existence (*i.e.* Heaven), and manifested also in the lifetime of Vishtasp.'

(d) *Datistan-i Dinik*, LXXII. 8 (West, *SBE*. xviii. 218) states that among the most heinous sinners, 'one was Tûr-i Bràtar-vaskhsh, the Karap and heterodox wizard, by whom the best of men [*i.e*, Zaratûsht] was put to death.' If this be the same Karap that plotted against Zoroaster as a youth, it would imply an extraordinary longevity (p. 28, n. 4).

(e) *Dinkart*, V. 3. 2. (West, *SBE*. xlvii. 126) mentions among the events in the history of the Religion, 'the killing of Zaratûsht himself by Bratrô-rèsh. See also the note by Darab D. P. Sanjana in Geiger's *Eastern Iranians*, ii. p. 216. Compare likewise *Dinkart* translated by Peshotan Dastur Behramjee Sanjana, vol. vii, p. 485 : 'Among wicked priests the most wicked was Tur-e-Baratrut (*i.e.* Tûr-i Bratar-vakhsh) of evil nature and desirous of destroying Zarthusht's faith.'

(f) The Great Iranian *Bûndahishn* in a passage cited and translated by Darmesteter (*Le ZA*. ii. 19, *cf*. also iii. Introd. lxxix.) describes the demon and wizard Malkôs, who shall appear at the end of a thousand years to bring distress upon the earth, as a manifestation of ruin springing 'from the race of Tûr-i-Bratrôk-rèsh who brought about Zaratûsht's death.'

(g) The Persian prose treatise *Sad-dar*, ix. 5 (West, *SBE*. xxiv. 267) includes, among the list of sinners who are on a par with Ahriman, the same 'Tûr-i Bratar-vakhsh who slew Zaratûsht.' The metrical *Sad-dar* repeats it also (Hyde, *Historia Religionis*, p. 441).

(h) The Pahlavi *Bahman Yasht*, II. 3 (West, *S.B.E*., V. 195) alludes to the same tradition, for when Zaratûsht in a vision asks immortality of God, Aûharmazd declines it, responding thus : 'When (*i.e.* if) I shall make thee immortal, O Zaratûsht the Spitaman! then Tûri-Bratar-vaksh the Karap will become immortal, and when Tûr-i-Bratar-vaksh the Karap shall become immortal, the resurrection and future existence are not possible.'

The Pahlavi-Parsi tradition is therefore unanimous that Zoroaster perished by the hand of Tûr-i Bratar-vaksh or Bratrôk-rèsh, but it gives no specific details. Firdausi must be following an Iranian tradition in keeping with this when he assigns this event to the time of the Tûranian invasion of Iran, and ascribes Zoroaster's death to the storming of Balkh and the destruction of the temple Nûsh-Adar, Other Persian writers seem to accept the same tradition...

(i) *Shah Namah*, (ed. Vullers-Landauer, iii. 1559), graphically describes the final scene. I give a version of it, following Mohl iv. 363 and Vullers, *Fragmente*, 103 : 'The army (of Turan) thereupon entered Balkh, and the world became darkened with rapine and murder. They advanced toward the Temple of Fire (*atash-kadah*) and to the palace and glorious

hall of gold. They burned the *Zend-Avesta* entire, and they set fire to the edifice and palace alike. There (in the sanctuary) were eight priests whose tongues ceased not to repeat the name of God ; all these they slew in the very presence of the Fire, and put an end to their life of devotion. By the blood of these was extinguished the Fire of Zardûsht. Who slew this priest I do not know.' The story is told over again, a few lines farther on, where the messenger bears to the absent Vishtasp the awful news of the sacking of the city, the death of Lohrasp the 'king of kings,' and the slaying of the Sage or Master (*rad*), by which none other than Zardusht is meant. The lines run (*cf.* Vullers-Landauer, iii. 1560, and Mohl. *trad.* iv. 364): 'They have slain Lohrasp, the king of kings, before the city of Balkh ; and our days are darkened and full of trouble. For (the Turks) have entered the temple Núsh-Adar and they have crushed the head of the Master (Zardûsht) and of all the priests ; and the brilliant Fire has been extinguished by their blood.'

(j) The prose chronicle *Shah-Namah Nasr*, which Hyde (pp. 319-325 of 1st ed), terms an abstract of Firdausi made by some Magian, states similarly with reference to this event : 'They say that when Arjasp's army invaded Iran, Lohrasp left the place of divine worship as soon as he learned of this, and took to the field of battle. He killed a great many, but he himself was slain, together with eighty priests (who were in the temple at Balkh Bàmi.) The fire was quenched by their blood ; and among the number of the eighty priests was Zardúsht the prophet, who also perished in this war.'

(k) The later Persian work *Dabistàn* (beginning of 17th century A.D.), claims that its statement is based upon ancient Iranian authority and gives a picturesque description of the manner in which the martyred Zoroaster avenged himself upon his slayer Turbaraturhash, (*i.e.* Túr-i Bratar-vakhsh) by hurling his rosary at his murderer and destroying him. Or, as the passage reads : 'It is recorded in the books composed by Zardûsht's followers, and also in the ancient histories of Iran, that at the period of Arjasp's second invasion, King Gushtasp was partaking of the hospitality of Zàl, in Seistan, and Isfendiar was a prisoner in Dazh Gumbadán ; and that Lohrasp, notwithstanding the religious austerities he performed through divine favour, laid aside the robes of mortality in battle, after which the Turks took the city. A Turk named Turbaratur, or Turbaraturhash, (*i.e.* Tur-i Bratar-vakhsh) having entered Zardusht's oratory, the prophet received martyrdom by his sword. Zardusht, however, having thrown at him the rosary (*Shumar A'f'in* or *Yad Afraz*)

which he held in his hand, there proceeded from it such an effulgent splendor that its fire fell on Turbaratur and consumed him.' (*Dabistan*)

(l) Two other late Persian passages imply that Zoroaster's end was violent. Both of these are noticed by Hyde, from whom they are adopted here. The first is from the Persian historian Majdi (A. D, sixteenth century), who, after mentioning the dreadful invasion of Arjasp and the death of the priests in the temple of Balkh, goes on to say : 'He quenched the fire of Zardûsht with the blood of the Magi ; and some one from Shiraz then slew Zardusht himself.' (Hyde, *op. cit.*, p. 319 : de Harlez, *Avesta* ; tr. p. xxv. note 7.)

(m) The second of these two passages is an allusion found in the *Farhang-i-Jahangiri*, which apparently refers to the day of Zoroaster's death as well as to the day on which he first undertook his mission to Vishtsap, for the dates resemble those in Pahlavi sources as already described. The sentence reads : 'On the thirtieth day, Aniran, he entered Iran (or Persia), and on the fifteenth day, Deybamihr, he departed in sorrow from Iran.' Hyde...seems rightly to have interpreted the allusion thus,......

Conclusion.—The accounts of Zoroaster's death by lightning or a flame from heaven, as found in Greek and Latin patristic literature, seem to be legendary. According to Iranian tradition, his death was violent, and it occurred at the hand of a Turanian whose name is preserved to ill-renown. Whether his martyrdom took place in the temple when Balkh was stormed, as later Iranian writers all state, cannot positively be asserted, although such may have been the case."

Footnote 418

Muktad : suggested derivative of the word.

418. [*Mûktàd* : Origin of the word : In the Gujarati Proceedings of the 'Zarthoshti Din-ni khôl-karnari Mandli,' for the years 1898 to 1904, J. J. Modi discusses, (at page 187), the origin of the word '*Mûktàd.*' He says : "Most of us, if I do not mistake, almost all of us, were of opinion that the word '*mûktàd*,' which we use for the last days of our vernal year, as an alternative word for '*Farvardegàn*,' was a Sanskrit word. In my lecture on "Muktád-ná Tehe-váro : tè kèm gujàrvà," (='The Muktád days : How to pass them'), I have said that the term '*mûktad*' has been adopted in India ; and, I think, that the use of that term was initiated by Neryosang Dhaval, the translator of the *Avesta* into the Sanskrit language : because Neryosang, wherever he translates the *Avesta* phrase '*Ashaunàm Fravashinàm*,' (*i.e.* 'Farohars of the Ashô '), into Sanskrit, he uses the phrase 'mukta atmáni vrudhi.' As Burnouf (in his *Sur la Yasna*,

pp. 267-70) says, when Neryosang uses the word '*vrudhi*,' the latter does not do so in the sense of ordinary '*vrudhi* ,' but as special '*vrudhi*.' So that, the modern term '*muktàd*' has been derived from this term '*mukta-àtmà*' of Neryosang's. Now, I beg to submit that the word is not Sanskrit, as once we thought it to be. It is a Persian word, and it is '*mukhtar*,' meaning 'chosen, selected, most excellent, supreme, highest,' (according to Steingass). I have the authority of the *Revayat* of Nariman Hoshang to say so. This *Rèvayet* was written, in 1478 A. D., in Persia. While speaking of the 7th *Nask*, it says,—(*vide* Darab Hormazdyar's *Revayet*, of the Bombay University Manuscript I, folio 110) : "The seventh is the *Pajam* : this *Nosk* is of twenty-two sub-divisions, and its explanation is with regard to lawful and unlawful animals,...also about the season of the five days of the Guardian Spirits which they call ['Mokhtar'] the select, (and) wherefore they are appointed."—(West.) This passage, then shows that the word is originally Persian, and is '*mukhtar*,' and not '*mukhtat*.' The very fact that it has been used, by the Zoroastrians of Persia, about more than four hundred years ago, shows that it is Persian, or,—to speak more correctly,—Persianised Arabic. So, '*mukhtar* days' mean 'the select days.' From the *Revayet*, it appears that, originally, the term was applied to the five principal days, and then extended to ten days. Again, we must note that the word, as commonly pronounced by our people, some years ago, was '*mukhtar*,' and not '*mŭktàd*.' I think that, it is since we began to compare the word to the Sanskrit '*muktat*,' that the modern generation, under that impression, began to pronounce it as '*muktad*.' In support of this statement, I have to say that it was only a fortnight ago, that I happened to see a book of *Yasna*, written by one M.R. Màdan, one of the first few pupils of the Mulla Firoz Madressa, under its former teacher Dastur Rastamji. Therein, in the Preface, I saw the word '*mukhtàr*,' and not '*muktàd*.' "

The 'Ràhe-rást-numai Zárthushtian Sabhá' (Society),—started in opposition to the 'Rahnumai Mazdayasna Sabhà,'—has attempted to give the derivative of the term '*muktad*.' See p. 8 of part 23 of vol. I, of the last mentioned Society's Gujarati Proceedings, and its refutation therein.—M.M.M.]

Footnote 420

The controversy as to the period of the Farvardegan (or Muktad or Dosla) days.

420. [In some orthodox Parsi families the period extends beyond ten days. In Persia, it is from five to ten. So that, there is a

difference of opinion, as regards the period for which the *Mûktàd* or *Farvardegàn* days are to be observed.

There has been some controversy over the subject: whether the Farvardegan or Muktàd days should be for eighteen, or any and what shorter period.

In 1907, S. D. Bharucha was able to announce that a definite inference is deducible on this subject by reading, side by side, certain writings in the *Yashna* I. 1-10, the *Farvardin Yasht* XIII. 49, and the result, he considers, is that the Farvardegàn days are ten and no more. For a discussion, *pro* and *con*, on this discovery of S. D. Bharucha, see the *Ràst Goftàr* (weekly Anglo-Gujarati newspaper) of 26th January 1908.

See also, on this subject, a pamphlet issued by the Ráhnumàe Mazdayasnan Sabhá, in 1904, advocating the observance of the Muktad for ten days only. Shapurji Kavasji Hodivala, B.A., an Avesta and Sanscrit scholar, published, in 1905, a pamphlet in which he has argued to show that, according to the Avestan literature, these Farvardegan days are *five* only, and not ten, as opined by the Sabha. S. K. Hodivala addressed some of the European savants on this subject. Dr Ferdinand Justi wrote to him: "Your views about the duration of the Farvardegan are quite convincing and in accordance with the original prescription of *Yasht* 13-49." Dr Eugene Wilhelm wrote: "As you rightly say, the original five days became ten, and afterwards sixteen-eighteen days during the last 400 years of our era." Writing of S. K. Hodivala's pamphlet Dr Wilhelm says: "...I carefully studied your treatise, which, besides the discussion of several questions of grammar, gives a historical survey for how many days the Farvardegan feast was celebrated throughout the centuries, and how it came that in the course of time there was a divergence from the principles of the Avesta, so that now the Farvardegan is celebrated in India for 16-18 days."

For a collection of opinions,—(taken in 1850, and again in 1902 A.D.)—, of Dasturs and Ervads, on the subject of '*Farvardegan Days*: how many they are: what ceremonies are enjoined: and what ceremonies should be discarded as erroneous and superstitious, as being due to long usage only,'—see parts 8 and 14 of vol. VI, (1897-98), for a reprint of the same from vol. I, parts 10 and 19, of the 'Rahnumai Mazdayasna Sabha' Proceedings in Gujarati. In refutation of opinions, expressed in those pages, on some points, (*e.g.*, as to ten days being the period for Farvardegan days, etc.), Dastur Darab Peshotanji Sanjana published a reply. To this reply the 'Rahnumai' Society published, in Gujarati,

a rejoinder in 76 octavo pages, in part I, of vol. VII, (1904 A.D.) of its Proceedings. The subject is very important, and, therefore, I may say that a brochure reprint of these pages can be had from Phirozsha Dinsha Mukadam's Book Depôt, Church Gate Street, Fort, Bombay, and from the Daftar Ashkara Press, Fort, Bombay.

In 1852 A.D., the 'Rahnumai Mazdayasnan Sabha' took up the subject of the rites and ceremonies, observed by Parsis in India, during the Farvardegan days (popularly called the *Muktad or Dôslà*). See part 9 of vol. I, of 1852 A.D., of its Gujarati Proceedings, in which the main outlines of the rites and ceremonies, observed by the Parsis prior to that period, are set forth. In 1852, several members of that Society, entered into a written agreement to discard certain rites and ceremonies then observed by the Parsis during the *Mûktâd* days. The agreement has been printed on p. 3 of that volume. In a subsequent portion of vol. I of these Proceedings, is set out, at length, all that the Society did to indicate, to the Parsis, the unnecessary, superfluous, and superstitious practices, rites, and ceremonies, observed by them during the *Muktàd* days.

As to the views held by the antagonistic 'Ràhe-ràst numai Zarthushtian Sabha,' on the subject of the *Farvardegan* days and the requisite ceremonies, how many days they should last (according to that Society's views), the derivative of the term etc., as well as the refutation of some of that Society's views, see p. 11 *seq.*, of part 23 of vol. I. of 1856, of the Gujarati Proceedings of the 'Rahnumai Mazdayasna Sabha.'

Dastur Darab P. Sanjana in a brochure, (in 1902), has attempted to show, by means of the *Avesta* text, grammar, and philology, that the Farvardegan (*Muktàd*) day are seventeen. In ch. XXXVII of *Sad-dar*, only ten days are mentioned for the Farvardegan days.

A large number of families, and in most of the Atash-Beherams, the period observed is of eighteen days. The *Rahnumai Mazdayasnan* Society has been for *ten* days' observance of the *Muktad.* The following books etc. have been relied upon for that opinion : (1) *Persian Revayats*, such as the 'Saddar-e-Bundehesh,' 'Saddare-Nazam,' 'Sad-dare-Behere-Tavil,' and the Revayets of Kama Vora and Kaus Kamdin ; (2) Pahalvi books,—such as *Vajar-Karde-Dini*, published by Dastur Peshotanji Behramji Sanjana : the manuscript of *Dine Vajarkard*, in possession of Dastur Hoshangji Jamaspji : the Pahlavi Revayat, preceding the manuscript of *Dadestan-e-Dini* : the Pahalvi *Vendidad*: the Pahalavi *Dinkard*, and the Pahalavi *Nirangistan*; (3) Avastaic evidence

from : the *Yao Visat* Karde of the Farvardin Yasht ; (4) More modern works by Dasturs and Ervads : *Hekayate Dini*: *Kholasaye-Din* : *Ketabe Avasta-o Zand*: *Rehber-e-din-e Zarthoshti*, edited by Dastur E.S. Meherji Rana : *Ayine-din-beh-Mazdayasni*, by Ervad B. F. Rabadi : Dastur Jamaspji Minocher Jamasp Asana's Gujarati Sermons on 'Farohar,' 'Farvardegan,' and 'What ceremonies should be performed during the Farvardegan days, and the Zoroastrian *firmàn* (=ordinance) of observing the Asho Farohar ceremony' : *Hekayate Farvardegan*, edited by Dastur Peshotan Behramji Sanjana : *Farmane din-e-Zarthoshti*, a monthly magazine by Dastur F.D. Jamasp Asana: *Kholase-Mazdyasne* by Ervad K. M. Modi : *Farjyate Zarthosti*, and *Ayin-e-Zarthoshti*, by Ervad Aspandiarji Framji Rabadi.

By way of reminder, I may cite the following passage from Albiruni (ed. Sachau) in *re* this most primitive ritual reported as current in his time (1000 A. D.) : "Regarding these [Farvardegan] days there has been, among the Persians, a controversy. According to some, they are the last five days of the month of Abàn ; according to others, they are the *Andergàh*, that is, the five Epagomenæ, which are added between Abán and Andhar-máh. When the controversy and dispute increased, they adopted all (ten) days in order to establish the matter on a firm basis, as this is one of the chief institutes of their religion, and because they wished to be careful, since they were unable to ascertain the real facts of the case. So that, they called the first five days the first Farvardegan, and the following five days the second Farvardegan : the latter, however, is more important than the former. The first day of these *Epagomenæ* is the first day of the sixth Gahanbar, in which God created man. It is called Hamaspatmae dhaemgàh."

In referring to M. N. Kuka's Paper, on the Principal Persian Festivals in the days of King Naoshervan, (in the *Sir Jamsetji Jejeebhoy Madressa Jubilee Volume*), (1915), its editor, J.J. Modi, in his Introduction says (on p. xiv) : "Mr. Kuka's reference to Albiruni, saying that the Farvardegan days began with the 25th day of the month, *viz.*, Ashisang, shows that the number of the holidays,—which, according to the Avesta, was ten,—began to increase in Persia itself, in the latter days of its empire, and not in India, as supposed by many."—On p. XII (*op. cit.*) J.J. Modi observes : "We learn from Albiruni, (and his statement is confirmed by other evidence), that, in the time of the Sassanian dynasty, the Farvardegan days, consecrated to the ancestor, began on the 25th day of the month Aban."—M.M.M.]

Footnote 427

Muktad: How they are observed in Persia of the modern day.

427. [*Mûktàd*: As to how these are observed by the modern Zoroastrians in Persia, see p. 188 of Kavasji Dinshah Kyas's *Travels in Persia.* He contrasts what is done during the ten or eighteen days by the Parsis in India with what their co-religionists in Persia do. He says: "The difference is as between heaven and earth, and gives the Persians credit for the extreme simplicity of their observances. In Persia, the *Muktad* last either for five or ten days at the most. A place is set apart where, on a metal tray, dried and fresh fruit of sorts, flowers, *darun*, milk and some sort of spirituous liquor are placed. Prayers are offered at a fire lit close by. The Zoroastrians of Persia do not send out of the house any of these consecrated articles: but, in India, friends and relatives exchange trays full of them," and Mr Kyash greatly deplores the latter custom.

In the *Parsi Cyclopædia*, published in the Gujarati language under the auspices of a Parsi Association, the *Bazme Jashne Rouze Ahurmazd*, an article, headed "Muktad," is contributed. A *precis* of this article will sufficiently indicate what is generally done, at the present day, by the Parsis of India, and what they ought not to do, during the *Muktad* or *Farvardegan* days:—

The *Muktad* are also called *Doslà*. Many observe these for eighteen days, commencing with Arsesang day of the month of Aspandad and ending with the early morning of Amardad day of the month of Farvardin. On the Astad day, Ardafravashni, Astad Yazd, and Sarosh Yajshne ceremonies should be performed, as also, the *geti-kharid* should be celebrated. Hom Yazd, Ashofarohar, and Sarosh Baj prayers should be performed, and the prayers of the Afringans said. Farokhshi and Satoom should be performed. 1200 times should the 'Ashem-vohu' be repeated. The Pateit should be said. Same should be repeated on the days Asman, Jamiad, Marespand and Aneran. The Ijashne appertaining to the Astad day should be performed. On the first Gatha-Gahambar day, Ijashne of the 'Gatha,' and the Visparad of the Gahambar should be celebrated; the Baj ceremony performed, Afringan prayer repeated, and the Farokhshi ceremony made. 1200 Honvar should be said, and the Prayer of Praise repeated in the dargàh. On the 2nd, 4th, and 5th Gatha-Gahambar day, all that is laid down for observance on the first Gatha should be performed, and, on the 5th Gatha day, the Bàj Prayer with *siav* (new vestments) should be offered in the Ushahini Gàh, (time

between the morning twilight to sunrise). The Afringan prayer said. The Pateit (Penitential) Prayer should be offered for the sins of the closing year. As to the prayers and ceremonies for the first six days of the new year that sets in, *i.e.*, the days that immediately follow the Gatha days, the Ijashne, the Afringan, the Bàj, and Satoom should be performed. If the precedents of past ages are followed, charity should be resorted to according to one's own means; Zoroastrians imprisoned for money-debts should be released by paying off their debts.

On the Hormazd day, the first day of the New Year, the Ijashne Bàj and Afringan appropriated to that day, should be performed: the Afringan, Bàj and Satoom in honour of the Farohars should be performed. On this day, prayers from the Hormuzd Yasht should be offered as much as possible. Penitential prayers etc. also should be said.

On the day Bahman, the second day of the new year, the Afringan, and the Bàj ceremony should be performed, as also the Satoom prayers offered in honour of the Amshaspand Bahman and of the Farohars.

On the day Ardibehesht, the third day, the above should be repeated in honour of the Amshaspand of that name. Prayers from the Ardibehesht Yasht should be offered as much as possible. During the Rapithvan gah (that is, from mid-day to afternoon), the Rapithvan Yajshne, Aringan, and Bàj should be performed.

On the day Sheherevar, the fourth day, the same ceremonies and prayers should be offered in sacred memory of the Amshaspand of that name, and of the Farohars.

On the day Aspandarmad, the same in honour of this Amashaspand. On this day the jashne for the Farohars should be specially performed, if means permit: the belief being that, on this day, at early dawn, the Farohars visit the house, and remain there till the early morning of the day of Khordadsàl. The Bàj, Afringan in honour of the Farohars, in the Ushahina gah (from morning twilight to sunrise) should be performed. If means permit, prayers over *siav* (new vestments) should be offered.

On the day Khordad, the Afringan appertaining to that day, and of the Farohars should be performed in the Havani gàh (from sunrise to mid-day.) If means permit, the Ijashne, in honour of that Amashpand should be performed. Prayers, from the Khordad Yasht in particular should be recited. In a Ravayet, (a reply to a reference to Zoroastrians stp of Persia), of Shahpur of Broach, it is enjoined that

in the Ushahini gah, the Afringan Baj should be performed without fail.

All the prayers and ceremonies, set forth above, are by the mobeds. The individual members of the household also say their ordinary and special prayers, while the mobed is busy with his own.

I may here mention that, in orthodox houses, a frame-work of iron is set up on iron pedestals, and also iron tripods. On these, metal vessels filled with water are placed, one over the other. Sometimes porcelain ware is substituted. In the vessels, flowers are placed, and, on a metallic round tray, dry and fresh fruit is placed. Among the extremely common and superstitious class of Parsis, the practice is sometimes resorted to of surrounding the central elevated part of the iron frame-work, with the *jàmà*, (a crinoline-like coat of white cotton cloth), and the *sudreh* and *kusti* are deposited inside the same: and in addition thereto, pieces of sugar-cane are so arranged as to give the whole structure an appearance of having hands and legs, and, by the side of all this, prayers are said. But this despicable practice is fast disappearing. It appears to have originated with what prevails amongst the Hindus during their Ganpati holidays, when also figures are erected and worshipped. To the same practice is due the origin, during the *Muktad* days, of sweetmeats of sorts being consecrated, and clothes, inkstand, paper, ring, foot-gear, comb, etc. placed near by, and some prayers offered. The idea underlying all this heathenism is that the 'souls' of the dead may receive these articles.

It may be mentioned here that the prayers, during the Muktad days, are said by the mobed who is attached to each family house. He is called the *Panthaki* of the family. In case there is no such *Panthaki* attached, then any *mobed* is called in to perform the ceremonies. A scale of fees is fixed for each such ceremony.

I may also incidentally mention here that the Parsis, when offering their prayers, do not recite the year along with the day (*rôj*) and month (*màh*). On this subject Ervad S. D. Bharucha has adduced certain probable reasons. *Vide* the Gujarati Proceedings of the 'Zarthushti Din-ni-khol karnàri Mandli,' vol. II, of 1891, p. 83. K.R. Cama has there pointed out that some allusion on this point is made in the *Vispered.*—M.M.M.]

Footnote 429

Flowers and the Parsi days of each Month.

429. ["Another object of nature used as a symbol in our [Parsi] ceremony is the sweet-smelling flower. It is universally admitted to be

the emblem and manifestation of God's love to his fellow-creatures; for, it at once awakens in his mind a sense of the beautiful and good, and produces the most delightful sensations of His nature. 'The very inutility of flowers,' says a learned writer, 'is their elegance and great beauty; for they lead us to thoughts of generosity and moral beauty, detached from and superior to all selfishness; so that they are pretty lessons to nature's book of instruction, teaching man that he lives, not by bread or from bread alone, but that he has another than an animal life.' "—Rastamji Edulji Dastoor Sanjana: *Zarathushtra and Zarathushtrianism in the Avesta*, p. 235.

The mention of Flowers reminds me to note here that in the *Bundahishn*, a book often referred to by Mlle. Menant, names of flowers have been given, typical of each of the Saints (*fereshte*) after whom the Parsi days of the month take their names. I shall reproduce them here. "With Ormazd as the president of the celestial council, the Amshaspands [or Amesha Spanta] are seven in number....The first seven days of each month bear their names. Every one of the group has a special flower dedicated to him or her, [the Amshaspands being both male and female.] (*Bundahishn*, XXVII. 24)"—Dhalla: *Zoroastrian Theology*, p. 226 :—

(1) Ahurmazd: *chambeli* or *moghro : Jasminum Sambac*, or *J. grandiflorum* :

(2) Behman: yellow *châmpá : Michelia champaca.*

(3) Ardibehesht: green *sabjè :* Ocimum *Basilicum*

(4) Sheherever: white *sabjè : Ocymum Basilicum.*

(5) Aspandarmad: *Tulsi : Ocimum sanctum.*

(6) Khordad: *Akalber : Canna Indica.*

(7) Amardad: *Bhoee Champa : Kaemperia rotunda.*

(8) Dep-Adar: *Damneh : Artemisia vulgaris.*

(9) Adar: *Gool-Lala.*

(10) Avan: *Nilophal : Nymphaea Lotus.*

(11) Khorshed: *Dadem : Punica Granatum.*

(12) Mohor: *Gulab : Rosa Damascena.*

(13) Tir: *Moghro : Jasminum Sambac.*

(14) Gosh: *Mendi : Lawsonia alba.*

(15) Dep-Meher: flower of the *Kewoda* tree: *Pandanus odoratissimus.*

(16) Meher: *Nafarmani flower.*

(17) Sarosh: flower of the red *Khewra tree* : *Althaea officinalis*. (*Lal Khair* is *Acacia Sundra* : it is not ascertainable which of the two it may be, though the *Althaea* variety appears more probable.)

(18) Rasne : *Shevti* : *Chrysanthemum Indicum.*

(19) Farvardin : *Gul-Mohor* : *Cæsalpina pulcherrima or Poinciana regia.*

(20) Beheram : flower of the *Fudina Shrub: Mentha viridis.*

(21) Ram : flower of the yellow *Khewra* tree: (This may be *Althaea officinalis*) :

(22) Govad : *Gulbas* : *Mirabilis Jalapa.*

(23) Dep-Din: *Methi* : *Trigonella Foenum graecum.*

(24) Deen: *Gulgoto* : *Tagetes erecta.*

(25) Arsisang : *Sada sowason* : (=' the perennial flower' plant): *Vinca rosea.*

(26) Astad : white *hôm.*

(27) Asman : Different varieties of *Rehán* or *Sabjáh: Ocimum Basilicum.*

(28) Jamiad : flower of the *Goolgoona tree.*

(29) Marespand : *Guldaudi* : *Chrysanthemum coronarium.*

(30) Aneran: *Home Kheri*, or *Gulchheri* : *Polianthes tuberosa.*

I am indebted to Mr C. D. Mahalaxmivala, the late Parsi Superintendent of the Victoria Gardens, of Bombay, for revising this note, giving English and Latin equivalents of the vernacular names of flowers. I would suggest to every *chûst* Zarathôshti owner of a garden to have trees and plants of all these flowers !—M.M.M.]

INDEX OF NAMES AND SUBJECTS IN VOLUMES I & II.

[PREPARED AND PLACED HERE BY ME. THERE IS NO INDEX IN THE FRENCH EDITION.—M. M. M.]

Note.—The letter 'n', after the page number, indicates that the reference is in the footnote on that page.

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PRESS AND OTHER OPINIONS.

The "Jame Jamshed," (of 31st August 1912) (daily newspaper, Bombay) says :—

"The termination of Mr. M.M. Murzban's self-imposed labours in these columns, yesterday, marks the end of the second stage of his enthusiastic and unflagging effort to give an up-to-date History of his community to the public. The first stage was the attempt to obtain a reliable and readable translation in English from the French original, a thing which those who have been behind the scenes know well enough gave our friend no little trouble and cost him no small expense. The second stage was the printing of the translation in these columns, a work which entailed a no smaller expenditure of time, labour and money. The work has been a prodigious one, taking into particular consideration the circumstances under which it has had to be accomplished; and Mr. Murzban may be frankly acknowledged to have laid his community under an eternal debt of gratitude thereby. We doubt not the future generations will appraise the merit of the work he has done at its true value. The Notes which Mr. Murzban has had to append to illuminate the text and to make the History more up-to-date and instructive must have cost him, as the reader must have well realised for himself, labour which it would be impossible to over-estimate. Indeed the Notes often appeared to exceed the text in volume; but this was inevitable, considering the fact that Miss Menant's History appeared no less than ten years ago, since which great and portentous changes have taken place in the constitution, the religious customs, the social habits, and the outlook on life generally of the community. Mr. Murzban promises to embody the longer of these Notes in the text, if the work ever comes to be published in book-form. Personally, we should think that rather than doing this, he employed the immense quantity of the information he has gathered in his Notes as materials to write a separate History of Our Own Times, which would be a befitting supplement to Miss Menant's work. As a trained and experi-

enced writer, a sober observer of men and things, and a painstaking and judicious marshaller of facts and figures, he is well qualified to undertake such a work, and, coming separately and standing by itself, it would be more readable, useful and interesting. But this is merely a friendly suggestion'"

* * *

"A LABOUR OF LOVE."

Jame Jamshed, (11th Septr. 1912) :—"By bringing to a successful conclusion his supplementary Notes to Miss Menant's History of the Parsis, Mr. M.M. Murzban, Bar.-at-Law, has placed the community under his obligation. No one who has gone through his truly stupendous Notes will help marvelling at a task which Mr. Murzban modestly calls only "a labour of love." I wish we had a few more workers of the same stamp in our community. From first to last the Notes breathe the spirit of an earnest worker who has devoted his time, labour, and money for rendering the community a real service. It is to be sincerely wished that so much labour will not be wasted by being buried in the ephemeral pages of a daily journal. The Notes by themselves, quite independent of the text, would be worth preserving in book-form and Mr. Murzban, it is to be hoped, will not stop short in the present stage of his labours. A community which has done so much in the past for education, might be considered the last in the world to neglect to requite true worth and merit."

* * *

"**Les Parsis**": A history of the Zoroastrian Communities of India by Mlle. D. Menant (Paris: 1891: Octavo). Translation, from French, in the *Annals of the Guimet Musee, Educational Section, Vol. VII* :—

" This book bearing a signature dear to the Academy is not, however, the work of the fellow-member to whom it is dedicated as a mark of filial affection. It exhibits the enquiring mind, the taste for wide and accurate research, the pattern and inspiration of which the author found under the paternal roof in that library with every volume in which she had been early familiar. We have, here, printed among the Annals of the Guimet Collection the first part of a wide and scholarly study to embrace the whole history of the Zoroastrian Communities of India. It covers all that relates to the civil life of the Parsees. The man is followed through the various aspects of his life from birth to death in the light

of the customs and habits described by old travellers and the changes which have taken place since the beginning of the century. The growth of education has been studied with the greatest care.

It is through education conducted amongst them on purely western lines that Parsees have succeeded in reaching the unique position which they hold in India. The author is especially concerned to elucidate in Chapter VIII. the evolution which has taken place in the breast of the Community, and which, after eleven centuries of isolation, has brought the Parsees into the high tide of modern life by way of trade energy, literature and politics. Thanks to this effort, not only have they raised themselves in India to the highest posts attainable by natives, but two of them have recently succeeded in entering the British Parliament. The work testifies to singularly rich and accurate information. It is astonishing that without having lived in or even visited the country the author should have been able to collect so many curious facts and so much accurate information. She owes this chiefly to her knowledge of all English sources. But she also has the happy knack of taking advantage of personal relations with Parsee men and women of which she has made the best whether by correspondence or profiting by the journeys which these strangers gladly make in Europe.

These relations have enabled her to add to her study 21 plates besides the text and numerous sketches or portraits inserted in the letter-press. The subjects of illustration are various and well chosen.

The second part, to appear later, is confined to an account of the religious duties of the Parsees. It will contain in addition a certain number of documents on the cult and the temples, drawn from official sources."

Note :—For a review of *Les Parsis*, in *The Times of India*, see end of Vol. I.

"THE PARSIS IN INDIA"—VOLS. I. & II.

EXTRACTS FROM A REVIEW

BY

"The Praja Mitra and the Parsi," (daily Anglo-Gujarati newspaper, of Bombay), February 26, 1918:—

Mr. Murzban has been long associated with Mlle. Menant's monumental history of the Parsis. He now publishes the first two volumes of an enlarged and upto-date English edition of her great work, under the title "The Parsis in India." **It promises to be a magnificent edition**; and if the later volumes keep up the splendour of appearance, and the excellence of contents, which distinguish the first two, it will easily hold a prominent place in this kind of literature. Mlle. Menant's well-known history is expanded and embellished by Mr. Murzban almost beyond recognition. He supplies a vast amount of fresh and upto-date information, in the shape of foot-notes, additional notes, Foreword, Appendixes and what not. And, although the learned editor has been scrupulously careful to distinguish his own work from that of the original author, Mlle. Menant's text is almost buried out of sight, by the luxuriant after-growth of editorial additions and annotations. * * * * * *

It is not necessary to say anything here, with regard to the merits of Mlle. Menant's work. It has well established its authority and reputation both among the Parsees and outside. We shall, therefore, confine our comments to that portion of the work for which Mr. Murzban alone is responsible; and, as indicated above, in its present form, that is a very large portion of it. Now, in the first place **even on a cursory perusal, one cannot help being impressed by evidences of the extraordinary labour and accuracy which the learned editor has brought to bear upon the work** * * * * * *

Between him and Mlle. Menant, we do not think a single reference to the Parsees, of any importance or interest, in any language, has been left out. For years on end Mr. Murzban seems to have read all that he could lay hands upon, only with an eye to find materials for the work on which he was engaged. **He had gathered ample materials for an independent history of his own.** But, with a self-denial rare among authors, he determined to place these vast

resources at the disposal of the French authoress, contenting himself with playing the secondary rôle of an editor and translator. He has also been at immense pains to be accurate in his information. He is most careful and elaborate, almost meticulous, in his references and citations. *

* * * * *

In *Les Parsis* 68 pages are devoted to Chapters I to III, whereas in this edition they occupy 284 pages. There is only one portrait in the original work for these chapters; Mr. Murzban has placed as many as fifty in the same space. This will give the reader some idea as to how very much enlarged, and how lavishly annotated and illustrated the English edition really is, as compared to the French. While expressing our sincerest admiration for the labour and enthusiasm which the learned editor has expended upon the work, we cannot help remarking that the work would have lost none of its value and usefulness by being compressed within reasonable bounds. * * *

* * * *

However, perhaps it is churlish to dwell too long on these minor defects, when there is so much that is excellent and admirable. The volumes before us are a veritable encyclopædia of knowledge regarding the Parsis. The information contained,—being the joint result of the deep study and keen and sympathetic observations of an outsider, revised and supplemented by a learned and experienced member of the community itself,—is unrivalled for fullness and accuracy. The get-up and the printing are magnificent; and the numerous portraits and illustrations add considerably to the charm and value of the book. We heartily congratulate Mr. Murzban on this splendid result of his devoted labours.

"THE PARSIS IN INDIA" VOLS. I & II.

Extracts from a review by "The Bombay Chronicle" (Daily English Newspaper) Dated: June 5, 1918.

"Parsis in India" Mr. Murzban's New Work.

Dosabhai Framji Karaka's "History of the Parsis" has been, for two generations, the only standard work on the subject of the Parsis in India. The Parsis have made much progress since its first appearance, and a new history, based on fresh materials, was necessary; while as regards the chapters on manners and usages, such is the giddy rapidity of the changing mode of Parsis that it was evident that the presentment of them in the older work had become already obsolete.

. . . .

. . . . We have now before us two portly volumes of a history of the Parsis in India which is "an enlarged and copiously annotated upto date edition of Mlle. Delphine Menant's '*Les Parsis*'." The original French was translated, partly at least, by a Parsi lady of promise who died prematurely. **The present work is by Mr. M. M. Murzban, than whom, perhaps no more expert authority can be mentioned in India or elsewhere.**

A Monument of Industry.

Whatever the final verdict on Mr. Murzban's labours, **it is unquestionable that the mass of materials which he has collected is itself a monument to his industry and patience and is a valuable quarry for research scholars** who may in future investigate ramifications of Parsi activity. Indeed Mr. Murzban himself reminds the reader, ... of the immensity of his task and the cost that he has incurred in crystallising his efforts into the first two of five large volumes and which by no means terminate his survey of the centuries of Parsi evolution. He again and again calls attention, by contrast, to the sparseness of the original French source and the rich additions made by himself. . . .

. . . .

. . . . Mr. Murzban constantly couples the idea of his *ranj* with the *ganj* which, like, Firdansi, perhaps he hopes to acquire!! If so he, could seek for his patron among the plethora of personalities whose portraits almost overload and partially crowd out his more substantial letter press. **But his true reward is the enduring legacy he will have bequeathed to his community.**

The Exodus.

The first volume treats of the fascinating subject of the exodus of the Parsis from Persia, which is immediately followed by the no less interesting item of Zoroastrians in Persia, which in its turn, leads to the chapter on Parsi population. The second volume deals with customs,— .

. . . .

. . . . with usages, and fêtes. Without question, all the sources that were available to the author have been made use of; . . . .

. . . .

On the question of the Parsis into India new light has recently been thrown and

it is satisfactory that Mr. Murzban brings a trained judicial mind to bear on the important and heated controversy. He seeks to strike a fair balance between the extremists of the orthodox school and their antagonists the former of whom still persist in the view, that the Parsis left their house and home in Persia about a thousand years ago because of the persecution of the invading Arabs and "for the sake of religion dearer than life" He adduces some of the arguments which patently militate against this cherished theory and has given a brief space to Mr. Nariman, who elaborates antagonistic views, the first to be heard on in connection with this problem. .

. . . .

. . . .

Mr. Nariman's views have been developed in a series of articles on the "Parsis and Early Islam" which may be commended for study in this connection. The gist of the new position will be found at page 55 *seq.* in the first volume.

. . . .

Under any circumstances, from **the pros and cons so judiciously exposited in this standard history,** it would be advisable to alter the inscription which is sought to be placed on the memorial tower built at a spot called Sanjan in the Bombay Presidency where the Parsis are believed to have originally landed. **It is nothing but justice to Mr. Murzban to add that in his research he has laid the finger on some of the vulnerable spots in the traditional belief.** He emphasises, what has been indicated by West,* namely, that, in the fifteenth century, when intercourse, after a lapse of hundreds of years, was again opened up between the Parsis of Gujarat and those of Persia, the latter expressed their unfeigned amazement that there was existing in India a colony of Parsis. They had never heard of any Parsis living outside Persia, much less of an emigration from the country on account of the persecution at the hands of the rulers. . . . .

* Which I had not read till the reviewer here brings it to my notice—M. M. M.

. . . .

A landmark in History.

In his well-nigh unaided efforts the author has strained every nerve to achieve the success to which we believe he is amply entitled. The work will remain a landmark in the progressive history of the Parsis and not to consult it would mean grave prejudice to the solution of almost any question relating to the community whose progress Mr. Murzban minutely chronicles. Not only for the expert in India and America but even for the general reader interested in the Parsi community anywhere, Mr. Murzban's book must remain indispensable for a long time to come. The high standard which he has attempted prompts us to a few suggestions, in view of greater utility of his most useful compilation. Impaired eyesight, we understand is an unfortunate impediment in the way of Mr. Murzban's researches. . . . .

The trifling drawbacks in the **two large volumes, aggregating over a thousand pages of clear readable type, fair paper and exceedingly useful indexes, do not in the least detract from the high importance of the book which is the magnum opus of a Parsi historian of tireless energy, actuated with a desire for probing every problem to the bedrock of truth and generally successful in presenting his considered point of a view to the great reading public.**